

THE
CONGREGATIONAL
MAGAZINE.

No. 21. N. S.]

SEPTEMBER, 1826.

[Vol. IX.]

HISTORICAL SKETCH OF THE CONGREGATIONAL
ASSEMBLY,

HELD AT THE SAVOY PALACE, LONDON, SEPTEMBER, 1658.

THE apparent isolation of Congregational Churches has long been a fruitful topic of reproach amongst the enemies of their system, who have condescended to employ no very elegant similes to describe their want of adhesion, which is exhibited as one of its characteristic defects. Whilst we gladly concede that a great jealousy does exist in our denomination of all authoritative interference, yet we must also maintain that the Congregational Churches may be brought, without violation either of principle or precedent, into a state of contact most advantageous to the whole body—

“Distinct as the billows, yet one as the sea.”

Dr. Owen has well said, that “no church is so *independent*, as that it can always, and in all cases, observe the duties it owes unto the Lord Christ, and the Church Catholic, by all those powers which it is able to act in itself distinctly, without conjunction with others; and the church that confines its duty unto the *acts of its own assemblies*, cuts itself off from the external communion of the Church Catholic; nor will it be safe for any man to commit the conduct of his soul to such a Church. Wherefore this acting in Synods is an institution of Jesus
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Christ, not in an express command, but, in the nature of the thing itself, fortified with *apostolical* example.”

It was these views, entertained by the other fathers of the Congregational Churches, as well as himself, which led to the important Assembly, the history of which is the subject of the present paper.

Various causes may be assigned why the materials for such a narrative are now so few, and that the character of the meeting itself is so little known. The Assembly was convened on the eve of one of those portentous periods in the history of our country, which absorbs public attention, and blots, as it were, from the memory the recollection of less momentous topics. The treacherous and vindictive proceedings of the restored Stuarts, who, to adopt the sagacious remark of a fallen chieftain, concerning another royal house, “had learned nothing, and forgot nothing, in their exile,” rendered it very inexpedient for men to employ their time in collecting documents, and in writing the history of proceedings which, to the perverted vision of the dominant party, looked vastly like treason; or if such illustrations of these doings were preserved for

* Owen's True Nature of a Gospel Church, p. 251. 4to.

a few short years, yet it may be presumed, that the destructive fire which reduced London to ruins, consumed them, with the libraries of their authors. Dr. Thomas Goodwin, for instance, was a member of this assembly, and his solicitude to preserve the records of such solemn proceedings is well known, by the fact that he kept the journal of the proceedings of the Assembly of Divines at Westminster, which extended through many volumes; amongst his papers therefore, it is probable, many documents existed, but, alas, his valuable library was half consumed, which, though it occasioned the writing of a discourse eminently consolatory to the churches, yet it doubtless deprived their historians of much valuable information. Many of the pastors and elders of the Congregational Churches, who were present at this Synod, survived the brunt of the restoration, and from them Baxter and Calamy, the dissenting historians of the times, might have obtained abundant information. Mr. Baxter's petulant opposition to it, will explain why he did not take the trouble, and Dr. Calamy was, unless he is strangely traduced,* too strongly devoted to Presbyterianism fairly to exhibit a Congregational Synod to the notice of posterity. Pity it is that no one of that assembly, who survived the perilous times of the Stuarts, un-

dertook to write a connected account of a meeting, which from the numbers, influence, learning, and piety of its members seemed destined to exercise by its example and decisions, if not an authoritative, yet a persuasive controul, which might, even until now, have been found corrective of the evils we are still content to deplore.

The occasion of this Assembly has been variously represented. One historical folio, written "by a learned and impartial hand," remarks, "the world did not yet know what the religion of the Independents was; for it had not been drawn into any public confession, nor had the leaders met in any one General Assembly. To make up this defect, Cromwell resolved on a Convention, or Assembly of Independent ministers, whom he called to meet at the Savoy, there to treat with the Presbyterians, and come, if possible, to some accommodation with them."

The fact appears to have been the very opposite of this "impartial" statement; for Neale says, "some of their divines and principal brethren in London met together, and proposed that there might be a correspondence amongst their churches, in city and country, for counsel and mutual edification, and for as much as all sects and parties of Christians had published a confession of faith, they apprehended the world might reasonably expect it from them; for these reasons they petitioned the Protector for liberty to assemble for this purpose. This was opposed by some of the Court, as tending to establish a separation between them and the Presbyterians."

"Eachard represents Cromwell as granting permission," says Mr. Orme, "with great reluctance. This was, perhaps, the case, though not for the reason which that historian puts into his mouth, 'that the re-

* "But it seems those principles are dividing ones, and therefore, by all means to be opposed; and, perhaps, we must not be told that most of the ejected ministers were of those principles, lest a vigorous imitation should render the opposition contemptible and ineffectual. I suppose the Doctor is no stranger to that person who said, 'I have rooted independency out of Kent, and I am resolved I will root it out of Essex. But, alas! all will be in vain so long as the root of it is in the Bible; it will grow again, though the Lord should suffer that gentleman to glut himself with indignation against it, and revenge upon it.'—*Vide Maurice's Monuments of Mercy*, Preface, page vii.

quest must be complied with, or they would involve the nation in blood again.' Oliver knew well that they were not the persons who had involved the country in its calamities, but his security consisted in the division of religious parties rather than their union, and as he had discouraged Presbyterian associations, consistency required that he should not appear friendly to Independent conventions."*

Amongst the Independent ministers most active in the preliminary business, was the Rev. George Griffiths, who, though not known as a writer, was a distinguished minister, "a man of considerable learning and judgment, of an agreeable conversation, and much the gentleman." He was preacher to the Charter House, a collegiate establishment then delightfully secluded from the bustle of the city. On the permission of the Protector being obtained, Mr. Scobell, the clerk of his Excellency's Council, issued the following circular to the congregational ministers in the city and neighbourhood, inviting them to a provisional meeting at the Charter House.

"Sir,—The meeting of the elders of the Congregational Churches, in and about London, is appointed at Mr. Griffiths, on Monday next, at two o'clock in the afternoon, where you are desired to be present. "Your's to love and serve in the Lord, "June 15, 1658" HENRY SCOBELL."

It appears that at this meeting it was agreed that Mr. Griffiths should address letters to the pastors and churches, inviting them to appoint delegates, and that their answers were to be addressed to Mr. Scobell, at Whitehall.

Happily several replies† thus addressed, are preserved, which

illustrate the "temper in which the overture was received by the pastors."

The majority of them promised to communicate the business to their respective churches, one or two announce the appointment of messengers, and some others answer more cautiously.

Amongst the latter, the answer of Vavasor Powell, the laborious apostle of Wales, is the most curious. In principle a decided republican, he viewed the advancement of Cromwell to almost kingly dignity with great displeasure, and jealously alive to the rights of Independent Churches, he thus writes to his brother Griffiths:

"I hope y^r ends are good, and y^r actions lawful; if soe you may not doubt of the concurrence of the poor Welsh churches, who doe desire, at least several of them, to follow the Lamb fully, humbly, and closely. (I fear, though I dare not pre-judge,) lest there should be some mixed work carried on now, as there was in Constantines's time. You better know both the dislike God shewed by a voice from heaven, *hodie*, &c. and the effects thereof. However God will bring glory to his church, and good to his chosen out of it."

All the pastors and churches were not so jealous as the Independents of the Principality. Mr. John Wright, of Woodborough, addressing Mr. Scobell, says,

"We do rejoice that God hath put such a thing into the hearts of his people, to seek his face, and search his mind in such a day as this. We have nominated a messenger to goe, and shall, according as the Lord shall help us, pray for the presence of the Prince of Peace, and great Coun-

writers' names and places of their residence.

William Sheldrake, Wisbech; Banks Anderston, Boston; Vavasor Powell, Wales; Edward Reyner, Lincoln; Isaac Loeffe, Shenley; Samuel Basnet, Coventry; William Bridge, Yarmouth; Thomas Gilbert, Edgemont; Samuel Crossman, Sudbury; Comfort Starr, Carlisle; Anthony Palmer, and Carn Helme, Bourton on the Water; Thomas Palmer, Ashton upon Trent; John Wright, Woodborough; John Player, Canterbury; and William Hughes, Marlborough.

* Orme's Life of Owen, p. 231.

† These replies, fifteen in number, are preserved in Peck's *Desiderata Curiosa*, Vol. II. Book 13. folio; and as it may illustrate the early history of our Congregational Churches, we insert the list of the

seller of his people. The Lord by his spirit meet with and abide amongst you."

The register of the church at Cockermouth, contains the following notices of this transaction, in the same spirit of union and piety.

"In the beginning of y^e month of Sept^r a letter being sent to y^e church at Carlisle,* from Mr. Griffith, pastor of a church in London, appointed to write to the churches in the country, by the churches in and about London, for a general meeting of the churches in England, of the congregational way at y^e Savoy, in London, y^e 29th of y^e same month, to draw up a confession of their faith, and declarati^{on} of their order, &c. The church did make choice of their pastour, (George Larkham,) to go there as a messenger, who began his journey Sept^r 20th."

"Sept^r 24th.—The church mett at Bridkirke, and kept a solemn day of seeking God by fasting and praier; 1. For a blessing upon y^e messengers sent from y^e severall churches in their consulta^{tion} at their meeting at y^e Savoy. 2. For seasonable weather for y^e fruits of the earth. 3. For y^e whole na^{tion} under the sad dispensa^{tion} in the death of the Lord Protector."

The death of the Protector Oliver took place on the 3d of Sept. 1658, and threatened the nonconformist churches with a storm of persecution, as fearful as that which agitated the elements when he expired. As, however, the meeting was summoned, and the danger not immediate, the assembly convened † on the 29th of that

* It appears that there existed no accurate list of the Congregational Churches at the time, and therefore the leading congregational ministers and churches, were requested to communicate the matter to the sister churches in their respective neighbourhoods and counties. Promises to this effect are given in most of the answers preserved. Thus Mr. Bridge, of Yarmouth, engaged to do so in Norfolk, and Dr. Calamy says, "There were fifteen celebrated churches upon the coasts of Norfolk and Suffolk, that received their direction and encouragement from Mr. Bridge, of Yarmouth, and Mr. Armitage, of Norwich." † Mr. Comfort Starr, of Carlisle, received a letter from Mr. Griffith, and he, doubtless, corresponded with the church at Cockermouth on the subject.

† Neale has mistaken the day when the entire confession was completed, October 12, for the day of their meeting.

month, at the Savoy Palace, when the ministers and messengers of about one hundred churches attended. "They first observed," says Mr. Orme, "a day of prayer and fasting, after which they considered, whether they should adopt the Westminster Confession, or draw up an entirely original one of their own. They preferred the latter resolution; but agreed to keep as near the method of the other as possible."

To facilitate the business, Mr. G. Griffiths was appointed scribe to the assembly, and a committee of six eminent divines and influential ministers was nominated, consisting of Dr. J. Owen, Dr. T. Goodwin, Joseph Caryl, Wm. Greenhill, Philip Nye, and Wm. Bridge to draw up the confession. This distinguished committee sat daily, and prepared the heads of doctrine and discipline, which they presented every morning to their brethren by the hand of their scribe, who read them to the assembly. "There were," says Neale, "some speeches and debates upon words and phrases, but at length all acquiesced."

Whilst the committee were occupied in the composition of the articles, the assembly "heard complaints and gave advice in several cases which were brought before them, relating to disputes and differences in their churches." It is much to be regretted, that no records of these proceedings exist, as they would at once illustrate how far the learned and holy elders and messengers who formed that assembly were prepared to go in deliberating on the affairs of other Christian societies.

The venerable James Forbes, pastor of the church at Gloucester, then more than seventy years old, has given the following warm and interesting account* of the union, devotion, and love, which charac-

‡ Vol. II. p. 647.

* Memoirs of Dr. Owen, pp. 21, 22.

terized this assembly. * "In the days of my pilgrimage, I have had occasion to be present at several synods and meetings of ministers and messengers of churches; but there was the most eminent presence of the Lord with those who were then assembled that ever I knew since I had a being: the like I never saw before nor since, and I question whether I shall see the like on this side glory. It was a kind of heaven on earth, I think, to all who were present. Such rare elaborate speeches my ears never heard before nor since. All along there was a most sweet harmony both of hearts and judgments amongst them. Mr. Howe, Chaplain to Richard the Protector, sat with them. We had some days of prayer and fasting, kept from morning till night; when one had prayed, I have thought no one could outdo that person, and so in preaching, yet, ordinarily, they who succeeded, did excel those who went before."

On the 12th of October, the whole declaration was solemnly agreed to, and committed to the care of the committee for publication. The only other business of which there is any record, is their appointment of the 10th day of November, as a day of thanksgiving in all the churches, for the spirit of union and love which had prevailed amongst the assembly, and the presentation of an address to the Protector, Richard Cromwell, on the 15th of October. It may be presumed the assembly then separated, as in the record of the church at Cocker-mouth, is the following entry:—

"Octobr^r y^e 22nd thereabout, The Past^r returned from y^e meeting at the Savoy with glad tidings to y^e people of God. 1. In respect of y^e Lords gracious owning of those at y^e meeting in respect of y^e union of their spirits & iudgem^t beyond expectation. 2. For y^e favour given y^m by y^e Lord in the eyes of those then in authority."—"It being agreed at y^e meeting at y^e Savoy, y^e Nov^r y^e 10th should be ob-

served & kept a day of Thanksgiving by all the churches upon their messengers returne, it was accordingly kept by this Church at Cocker-mth The Past^r then discoursed from y^e Script^r Acts 9. 31. Many grounds of thanksgiving were y^m before y^e Church as (1) for y^e agreem^t of y^e messengers (2) for their safety (3) for y^e favour they had from those in authority (4) for the peace of the na^{on} continued notwithstanding y^e late great muta^{on}."

The committee were anxious, it appears, from the statement of Dr. Calamy, before the publication of the declaration, to obtain the concurrence of the respectable congregational ministers who were not present. "It was sent," says the Doctor to Mr. Reyner, "into the country for his suffrage with this intimation, that the publishing of it should be stayed till his answer was received, &c. His answer was to this purpose, that he gave his free and full consent to the confession of faith; but that as to the platform of order, though he liked the substance of it, yet there were some particulars therein so expressed, as that he was not satisfied." It was, however, soon after, published in quarto, without any testimonials, but those of the committee, which are contained in a long preface, signed by the members, but said to be written by Dr. Owen, in which, though some had very unkindly attributed their agreement to influence, they "look upon it as a great and special work of the Holy Ghost, that so numerous a company of ministers and other principal brethren should so readily, speedily, and jointly give up themselves to such a whole body of truths as is there collected." And it is indeed a matter of surprise, that on nearly two hundred articles of faith and order, they should have thus united, when we learn, "that it fell out, without their having held any correspondence together, or prepared consultation by which they might be advised of each others minds."

As the doctrinal statements of

this important declaration are in general accordance with the Westminster confession, it will not be necessary to present them to our readers, but as the platform of discipline contains the great prin-

ciples on which congregational church order is founded, we shall give it in a future number, with some historical and explanatory notes.

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

ON PERNICIOUS PRINCIPLES.

Part II.

Religious Procrastination.

"Go thy way for this time: when I have a convenient season I will call for thee."—Acts xxiv. 25.

THE majesty of God's truth has such a native power as to exercise a strong influence upon many minds, which are far from submitting to its authority. Claudius Felix, the Roman Procurator of Judea, was infamous for the pride and insolence, the licentious manners, and the ravenous cruelty, with which he exercised his arbitrary power. Yet, notwithstanding his wickedness and hardness of soul, and in spite of all the prejudices inherent in the state of heathenism, he could not help his conscience from being sorely terrified, and his limbs from trembling like those of a convicted criminal, when he heard the Apostle Paul "reasoning," though with all the respectfulness that is due to rank and authority, yet with his characteristic fervour and faithfulness, upon those obligations of common morality which Felix so flagitiously violated, and upon that account which the Supreme Judge will require from the oppressor and the adulterer, and from sinners of every description. But he speedily found a way of, at least, mitigating his fears—not by resolutely facing them, not by a bold determination to trample down every remonstrance of conscience, and

brave all the consequences; but by the simple expedient of dismissal and delay, and the promise of attending to the uneasy subject at some future time. "Go thy way," &c.

And, is this an extraordinary occurrence, a rare and remarkable case? Have you never known imitators of this example? Are not you, my reader, its copyist? Much do I fear that truth replies Yes, to both these inquiries. You have a conviction of the excellency and importance of religion: you do not absolutely reject its authority: you know it to be the only means of safety and happiness in the world to come: you do not intend always to disregard it: you dread the thought of going into eternity without it; and therefore you do intend, and even resolve, that some time or other, you will forsake the pleasures of sin, you will quit your hold of selfish, ambitious, and covetous principles, you will lay aside your pride and worldliness, you will become serious and devout, you will diligently attend on the means of religion, secret as well as public, you will repent and believe, and do good actions; and you entertain an encouraging hope, that you shall effect all this time enough to prevent the awful catastrophe of dying in your sins, and sinking to the pit of eternal destruction.

This, then, is your plan. To you it appears a wise, fair, and

promising scheme. It silences and quiets your conscience; it soothes your apprehensions; it enables you to enjoy the society, the engagements, and the amusements of the ungodly; and under its flattering assurances, you can "bless yourself in your heart, and say, Peace and safety! I shall have peace" at last, 'though' for the present 'I do walk after the imagination of my own heart,' and am undoubtedly well aware, that my heart yields as yet no obedience to the grace and authority of God."

But, except you are prepared to relinquish all pretensions to the character of a reasonable being, you cannot object to an *examination* of this scheme. If it were a mercantile speculation, yea, if it were even no more than a plan concerted to form a party for a pleasurable excursion, you would look at it with a good deal of attention; you would examine all its parts, and see how they were likely to hang together; you would be jealous of its weaknesses and oversights; you would calculate the chances of failure; you would solicit the aid of experience; you would inquire how the same or any similar plan had succeeded in the hands of other persons: and, if you found that there was a radical mistake lurking at the bottom of the whole measure, that it had proved uniformly disappointing and ruinous to all who had persisted in acting upon it, that the few who had escaped its destructive consequences, had so escaped only by changing their plan in the most prompt and essential manner;—you would firmly relinquish it, you would pity the insane folly of those who still persevered in it, and you would bless the friendly monitor who awakened your caution.

So would every prudent person act, in a case which concerned but the fugitive pleasures, the poor

and perishing profits of this dying world. And, O will you not arouse an unspeakably more lively interest, will you not exercise all the attention and care of which you are capable, in this great, this never-dying, this infinite concern? Alas! that men should be foreseeing, penetrating, prudent, and sagacious, in the affairs of a *moment*;—and the very same men will act the part of an infatuation the most pitiable in an affair where the prize is eternal happiness, the loss eternal misery, and the perseverance in error is fatal and without remedy!

Join with me, then, I intreat you, in this inquiry; and give me your fair and impartial attention, while I lay before you my reasons for believing that this course of proceeding is utterly worthless, and will prove, to all who trust to it, a complete and most dreadful delusion.

I shall attempt to show, I. that upon the principle which this proposed plan assumes, it is so, *precarious and hazardous* a scheme as to be almost, if not altogether, *impracticable*. And, II. that the *principle* thus assumed, and which alone could give to this plan the colour of reason, is *totally erroneous*, and consequently that the whole fabric built on so ruinous a foundation must fall to entire disappointment and destruction.

I. We are to examine the course in question upon its own assumed principle.

This principle is, that religion is a state of mind and conduct to which a person may attain by his own exertions, and at his own pleasure; a notion which we will, at present, permit to pass without contradiction, and shall examine our subject upon the admission of it as true.

You propose, at some future period, to renounce all your irreligious motives, dispositions, tempers, and passions, acts and habits,

to turn to God, in the way of repentance, faith, and holiness; to perform the requirements, and to take possession of the blessings which belong to real religion.

1. Consider this intention with reference to the *uncertainty* and *improbability* which belong to every scheme which is to be carried into effect in future, especially when the futurity is remote, and the scheme proposed is large and complicated.

Every person who is in the least given to reflection, must be sensible of the truth, that any plan of action which is to be executed in a distant and undefined future time, and which depends upon a number of concurring circumstances for its success, must be of necessity a very precarious and uncertain event. Now religion is an attainment which, upon all schemes of doctrine that have the smallest pretensions to sense and reason, is the greatest, the most serious, the most important, that can be conceived as falling within the sphere of human capacity; and in the case before us, be it remembered, that the object is not the preservation and improvement of religion already in act and exercise; but the production of it as a new thing, a formation of that which had before no existence in the soul, and to which it is, in fact, an entire stranger. What a revolution is to be effected! The sentiments and feelings, the predilections and pursuits, the whole set of outward acts and habits, to which you have been accustomed from your earliest years, are to be new modelled, formed again upon a new and opposite principle, and dedicated to objects quite contrary to those which were before your choice and delight. But I forbear to enter upon this vast field. To describe justly the magnitude of the work, would require more than all the limits of this paper. Neither can I enlarge

upon the endless crowd of hindrances, distractions, perplexities, objections, difficulties, sacrifices, and all manner of obstructions from within and from without, which are sure to arise and resist the accomplishment of such a purpose. The mind is even overwhelmed by an imaginative glance at these mountains of opposition. O who could bear, who could surmount, who could perform these things? But I beg your attention to the single circumstance of *time*. This vast achievement you propose to effect: when? At some unknown, uncertain, distant period! O madness, for which language has no name! You are calculating upon years, yet you have not moments! "Thou fool, this night thy soul may be required of thee! For what is your life? It is even a vapour which appeareth for a little time, and then vanisheth away. Man knoweth not his time; as the fishes that are taken in an evil net, and as the birds that are caught in the snare, so are the sons of men snared in an evil time, when it falleth suddenly upon them." Have you made a covenant with death? Have you formed a firm compact with the grave? Do you trust to the flattering enchantress who sings to you of months and years, plenty of time, and abundance of opportunity, for every purpose that your heart desireth, and for religion last of all? Where is your observation? Where are your feelings and your reason? While you are thus fondly, foolishly, impiously dreaming,—death, with "inaudible and noiseless foot" is stealing upon you. At the latest, it is not far off. Perhaps it is already in closest contact with you; nestling in your bosom; working its silent way into your vitals; distilling the drop of sure and deadly venom on your heart or lungs, your bowels, or your brain. Youth, beauty, riches, honour,

accomplishments, vigour, strength, health itself—give not a moment's assurance of safety from the secret stroke. And is it upon such a foundation as this that you build your expectation of converting yourself from sin to God, escaping the guilt, and power, and fetters of your long-lived rebellions, and working out the mighty task of your own salvation? I can urge it no more. The folly is too big for description. It is equalled only by the wickedness of such a plan.

2. I request you to ask the reasonable query, "If I am *unwilling* now to love and serve God, and obey the requisitions of religion, what probability is there that I should be *willing* at a future time?"

The will is governed by the prevailing taste, disposition, or predilection of the mind: and in order to a change in the will, there must be a change in the object presented to the mind, or in the mind's perception and affection towards it. But the great objects of religion, God, Christ, the Holy Spirit, holiness, salvation, heaven,—do not change; they are of unalterable excellency and value. If, then, you should become affected with love to those blessed and holy objects to which you are now so indifferent, and even hostile, the mighty change must take place *in yourself*; and again I ask, How is this change to be produced? By length of continuance in the state and practice of sin, are you the more likely to be released from its infernal fascinations, and its adamant chains? The farther you wander from God, are you getting the nearer to him? You know that, at present, your heart has no delight in the contemplation of the holy and righteous Jehovah, no love to his pure and perfect law, no aspirations after communion with him, and entire conformity to him; do

you then think it probable that the longer you continue in this temper of estrangement from God, this state of enmity, ingratitude, and rebellion, you will be brought the nearer to the perfectly opposite state of mind and feeling? Will love be produced by hatred; or the spirit of dutiful and affectionate obedience by the longer perseverance in hardened and contemptuous disobedience? You cannot be ignorant of the force of habit over the bodies and minds, the actions, dispositions, and characters of mankind; and you must be sensible that one great part of the awful dominion which sin holds over you, consists in wrong thoughts, feelings, and actions, which, by long indulgence, have grown up into a kind of second nature, a very part of yourselves. Do you then suppose that when these sinful habits shall have become a thousand times stronger than they now are, it will be easier for you to break them off? In all other things you know that it is inexpressibly difficult, and often absolutely impossible, to break off any habit which is long established, and become, as it is generally and very properly called, *inveterate*; and in contradiction to universal experience, do you expect that your habits of wickedness will become more easy to be parted with by the inveteracy of their retention? Sometimes, indeed, men outgrow particular sins. The irregular passions of youth are often checked by the cares and toils, the plans and businesses of middle age, and are, perhaps, extinguished by the infirmities of declining years. But these are only alterations of the channel, and variations of the current; the stream of depravity is still flowing on; the *general habit* of sin, in its essential characters, the same, however versatile its outward shapes, still remains, and goes on growing and strengthening itself under all

changes of outward circumstances. Thus, in the progress and confirmation of sinful habits, the words of the Most High by his prophet are verified; "If thou say in thine heart, wherefore come these things upon me? By the greatness of thine iniquity, is thy shame discovered, and thy weakness made bare. Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good that are accustomed to do evil." Now let me beseech you to give due weight to these considerations, and then ask your reason, ask your conscience, whether it is not the wildest infatuation for you, who are *now unwilling* to leave your sins, and affectionately embrace the holiness of the gospel, to expect that by continuing in this unwillingness you will become *less unwilling*? The very statement of your expectation is a contradiction in terms. The knowledge and experience of mankind are against it; your own observation, sense, and consciousness, contradict it; and will you stake your soul, your immortality of bliss or woe, upon this miserable delusion?

3. Another circumstance which demonstrates the folly and danger of your expectation, is that dreadful subjection to the will and power of wicked spirits which attaches to the state and character of all unconverted persons.

That many individuals of a superior order of creatures, at a very early period, sinned against their Maker, and fell from their first estate of purity and happiness, is a doctrine plainly revealed in the Scriptures, and is perfectly in unison with all the dictates of reason and analogy. The Holy Scriptures also represent the chief of those wicked and miserable spirits as exercising a dominion over the souls and the actions of wicked men. They who serve not God, serve Satan. They are

called in this book of infallible truth, "children of the wicked one, children of the devil, and servants of the devil;" and he is described as "the enemy who soweth tares, and who catcheth away the seed out of the hearts" of careless and superficial hearers of the gospel. He is "the prince of invisible power, the spirit that worketh in the children of disobedience, the god of this world who blindeth the minds of those who believe not." O dreadful and appalling thought! You, my reader, yea, ALL, however different in other respects, who do not truly and faithfully cleave to Christ as your Sovereign and Saviour, are the vassals and slaves of this vilest of usurpers, this most cruel of tyrants. In the plain and striking language of Scripture, "he enters into you, he fills your hearts, he beguiles you, he leads you captive, he holds you in his snare." Now, thus stands the case with those who fancy that they will, at some future convenient time, turn to God and religion; they are now under the power of the prince of darkness, the crafty, restless, savage foe of God and man; they resign themselves meanly and tamely to this base servility; and they imagine that, at this future time, whenever it shall arrive, they will have no difficulty in freeing themselves from it. Fatally enchanted and miserable souls, you invite the hellish deceiver to make your chains more numerous and more fast; and you think that you will afterwards easily burst through them. You give the old serpent ample time to coil and twist his horrid, snaky folds around your wretched soul, while you are aiding his deceptions, and lulling your conscience asleep with the weak belief that you can disentangle yourself at your pleasure. Was ever folly comparable to this? Yes; there is another fact concerning you, and your awful delu-

sion, which, in folly and criminality, exceeds even your surrendering yourself to Satan, and yet dreaming of escaping from him. This is,

4. That you are living in a course of continual opposition and insult to the great and holy God, contemning his authority, violating his laws, and rejecting the grace and holiness of his gospel; and yet you are nourishing the expectation that, whenever it may please you to ask him, he must be obliged to comply with your desires, to pardon your sins and provocations, to free you from the hell which you have so eminently deserved, and admit you to the heaven which you have so long despised.

This is, undeniably, the language of your conduct, and of the proposal which you are making of first satiating your selfish, vain, and worldly lusts, and then offering to the Lord of the universe, the dregs of your days, and the very leavings of the devil. Awful impiety! You now despise the mercy of God, and you expect that mercy to be extended to you when you cry out for it. You are defying his justice; and you will dare to think him hard and unjust if he does not hasten to save you when the terrors of death and hell shall extort your selfish prayers. Is it thus that you presume to treat Him whom all heaven, and every good being, supremely loves, and at the glory of whose name Satan and all his legions shrink and tremble. Even hell cannot abide his indignation; but it seems to weigh little with you. His unutterable grace and love, which charm, humble, and sanctify every upright and generous heart,—you coldly make an argument for continuing still longer in contemptuous rebellion against him! Can you dare to expect any other treatment from him than that which he has thus justly and awfully denounced:

"Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me."—"But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!"

Thus far I have met you upon your own assumed principle, that you have the will and power to turn to God, when your selfish ends may be answered by it. But I hope to prove to you, in my next paper, the absolute falsehood of your assumption.

CAUTIONARY REMARKS ON THE PROGRESS OF UNITARIANISM.

GENTLEMEN—Though I do not suppose that Unitarians are making an alarming progress through the country, for it seems they have only founded thirty-six churches since their error appeared, yet it is evident from the appendix to "the Manchester Controversy," that they have managed to possess themselves of *one hundred and seventy chapels*, which were erected by those who held "the truth as it is in Jesus!"

There is nothing in Unitarianism itself to account for this revolution; for, to quote the language of Dr. E. Williams, "it is so tasteless a thing, so uninteresting, so remote from man's conscious feelings and wants, that it will never captivate his affections, awaken his zeal, rouse his lethargic soul

with the grandeur of its objects, and therefore, upon their principles, it will never spread as a social and affectionate religion. Do we see amongst them, to borrow Dr. Taylor's words, 'solid, affectionate, powerful, lively, awakening preachers, aiming at the advancement of real, vital religion in the hearts and lives of men? Are they particularly men of great devotion in prayer, uttered as God enables them, from the abundance of their heart and affections; men of divine eloquence pleading at a throne of grace, raising and melting the affections of their hearers, and happily instrumental in transfusing into their souls the same spirit and heavenly gift. Is this the ground of all their other qualifications? Are they excellent, because excellent, instant, and fervent in prayer? Does the presence and blessing of God appear in their assemblies, and attend their labours? Are many converted and built up in godliness and sobriety by their prayers, pains, doctrines, and conversations? Rather, are they not pursuing measures which have a manifest tendency to extinguish the light which English and Foreign reformers kindled, and to damp the spirit which they enlivened, and to dissipate and dissolve the Societies which they raised and formed." The triumph of Unitarianism over "the faith once delivered to the saints," in these alienated chapels, is now, however, complete, and those endowments which were originally bequeathed for the support and propagation of evangelical sentiments, are employed for the maintenance and diffusion of her anti-christian opinions. What shall we do? Shall we seek to lower her pretensions by exposing her frauds in the Court of Chancery? Shall we there take from her the resources she has pilfered, and leave her to die by starvation; for should her endowments fail, the zeal of her

votaries would, in most cases, expire.

The claims of the pious dead, who are thus doubly wronged, may, indeed, be urged to recommend such a course; but, for myself, I would rather leave the whole case in the hands of Him, who hath said, "vengeance is mine, I will repay," and before whose righteous throne those devoted servants of the Lord Jesus may even now cry, "How long, O Lord, holy and true, dost thou not judge and avenge our wrong on them that dwell on the earth." I would rather, therefore, call the attention of our churches to the negative causes of Unitarian prosperity, which we cannot review without profitable instruction, without humiliation and tears. Was not this fearful defection produced by a fearful indifference, both in ministers and people, to doctrinal, experimental, and practical piety? The momentous doctrine of the atonement was rarely and very cautiously discussed; divine influence was very rarely acknowledged, either in public discussions or private converse, so that one might conclude they "had not so much as heard whether there was any Holy Ghost:" a specious candour tolerated every deviation from ancient truths, and the spirit and customs of the world pervaded the whole communion. Evidence of experimental religion was not required on the admission of members, and the precepts of Christ respecting discipline were entirely disregarded. Assemblies for prayer were attended with coldness and formality, and that only by a few. Weekly lectures became alike burdensome to pastors and people, and the things which remained were ready to die.

Were these the pioneers that cleared the way for Unitarian error? Then let us look now to the state of our churches and of our ministry, and let us faithfully

examine whether there do not exist amongst them causes which tend to a second departure from the truth.

Permit me to ask, with great solicitude for the true prosperity of religion in our churches,

1. Whether there is not an hereditary profession of evangelical nonconformity amongst us, apart from an intelligent conviction of its truth, or an experimental acquaintance with its influence? Are there not many who attend the ancient meeting-house from the influence of education, who slumber away the sacred services of the Sabbath, and never appear awake until they join in conversation with the retiring congregation, not on the sacred theme they have heard from the pulpit, but on the state of the crops, the appearance of the weather, or the veriest gossip of the day? Have not such persons been too readily received into church fellowship; and do they not, as by the influence of a torpedo, benumb the spiritual feelings of those with whom they associate? Within your observation, are there not societies founded by the nonconformists, and once distinguished for their eminent piety, who, though they are professedly orthodox, still are fast sinking into Laodicean indifference? Let such think of the hundred and seventy meeting-houses, where once the song of "Worthy is the Lamb that was slain," resounded from a thousand voices through the aisles, but where now a few votaries of error hymn their cold and lifeless strains, while they trample alike upon the ashes of the saints, whom they have wronged, and upon the blood of the Son of God, whom they have denied—let such societies look at these sad monuments of departed piety, "and repent, and do their first works."

2. Let me ask again, are there not amongst us churches

of more recent establishment, where a state of negligence and formality fearfully prevails? Where Prayer Meetings are abandoned and church meetings are not attended by one fourth of the communicants? Where the call for pecuniary assistance or even personal effort toward the extension of the kingdom of Jesus is considered as "a strange thing," an innovation to be resisted? Where one service on the sabbath is considered by many sufficient, and the rest of the sacred day is spent in guilty indolence or worldly conformity? And yet amongst these cold-hearted professors there is an anxiety for the maintenance of orthodoxy! Let them display the evidence of the love of God shed abroad in their hearts. Let them display gratitude for the atoning sacrifice of Jesus! Let them display the influence of the spirit in their temper and conduct! Then will the great truths of Christianity be most successfully maintained, when their quickening influence and practical tendencies are seen in their spirits, and exemplified in their lives!

3. And permit me to inquire of the Elders of our churches, I also being an Elder, whether the peculiar circumstances of the church and the world are not dangerous to our own spirituality? It is true there does not exist amongst us, to any considerable extent, a taste for worldly conformity or fashionable pleasures; but may we not lose our spiritual tone and devout affections by the fearful demands which the mere secularities of religion continually make upon our time? Is there not a temptation to pay deference to talent apart from piety; and is there not a deficiency of "godly edifying" in our pastoral visits and our fraternal intercourse? Is not even the business of religion increasingly conducted upon worldly principles, and the faith, and love, and prayer, which

characterized the benevolent labours of our predecessors too much forgotten?

Far be it from me to insinuate that this state of things generally exists amongst our Congregational Churches, but I fear it will be found that there is much room for improvement in the best and most prosperous amongst them. Pious Christians of other countries, who have been accustomed to admire the zeal and liberality with which our great Institutions for the conversion of the world are conducted, have, upon visiting our churches, often expressed much disappointment at the low tone of piety amongst us; and an apostolical minister, from the American Continent, emphatically remarked to me, before he left this country, "The tone of spiritual piety must be raised, or your churches will go down; be assured, my dear brother, they will go down."

If, then, Unitarianism be like those doleful creatures, which take their abode in desolated temples, spiritual declension is the enemy that profanes and lays them waste. By its insidious art, the fair and once legible inscription on the entablature is obliterated, and the pillars are corroded as by the tooth of time, the foundation itself is gradually undermined, and one concussion is only necessary to shake the whole to ruin.

Let those pastors and churches who happily enjoy genuine prosperity, be vigilant and devout, and let those churches that have taken the first step towards a fearful declension, by the sacrifice of their spirituality, listen to the admonitions of one who is not less their friend because he tells them the truth.

HINTS ON CONGREGATIONAL SINGING.

GENTLEMEN,—Will you allow me a place in your Magazine, for

a few observations, on Congregational Singing? They will principally apply to Country Congregations; and to those especially in which choirs are established.—Whether these are desirable, or whether singing is best conducted by a Clerk or a Precentor, are inquiries which would demand a more extended discussion.

It would, doubtless, improve this part of public worship, if more suitable tunes were generally selected. Though some of them are unexceptionable, it must be acknowledged that, others are very liable to objection: they are deficient in melody, in expression, and in dignity; and, in various respects, are altogether improper. Many of them are so rapid, that a musical ear turns from them with disgust, and others are so light and frisky, that they offend the feelings of every serious worshipper. A Christian who has been elevated to heaven by the prayer, has been frequently drawn back to earth by the unsuitable singing; and he who has been impressed with the solemn truths of a sermon, has lost them all in the airy sounds which have immediately succeeded. *Fugue* tunes should be universally avoided; for their want of simplicity prevents their being sung with harmony and propriety by any congregation. Let none hence suppose that I am an advocate for dulness. The tunes of our best masters, which are handed down from age to age, are as remarkable for simplicity as they are for harmony and melody; while the flighty and entangled composites of certain modern pretenders, though they gain present admirers, will soon be superseded and forgotten. In many choirs, one of the company often tenders his own crude productions for their use, which are learnt and sung without hesitation; or a new tune is imported from a neighbouring congregation, which finds as little dif-

fluently in gaining admittance. Thus the quantity is increased, but the quality, of sacred music, is deteriorated. It would be better to adhere, to approved masters, whether more ancient or modern, than to be led away by every attraction of novelty.

A common evil in our singing is *vociferation*. Instead of listening to their neighbours as well as to themselves, which would eminently tend to promote general harmony, many appear to exert their voices to the utmost, as if harshness were a suitable substitute for melody, or loudness rendered praise acceptable to God. I remember that, on one occasion, I felt this evil very sensibly. I happened to be in a small place of worship, which was closely filled with four hundred persons. The whole congregation stood up when they sung; and the choir, who seemed to be a company of Sten-tors, set an example of vociferation, which was abundantly followed by all the assembly. The sound was truly deafening; and I could almost have wished to have been deprived of my power of hearing for a season; for had I been in a bellfry, when the merry peal was going round, it would have contributed as much to my pleasure and my profit.

In some congregations it is common for the singers to *practise*, for their improvement in singing, on some part of the Sabbath; but this surely forms no part of the duties of this holy day. Sometimes the choir, or a part of them, are singing different tunes, grave or gay, as they please, before the public worship is begun; to the sad annoyance of early worshippers, who have come to be benefited, and not to be amused; thus their pious meditations are interrupted; and, instead of waiting upon God, without distraction, their minds are discomposed by the unwelcome voices of the singers,

or by the harsh and ungrateful tuning of musical instruments. When the public service is ended, it is not unusual for the choir to remain for the purpose of practising again; than which nothing is more adapted to efface from their minds the word of life to which they have attended. What else can we expect, but that the best impressions will prove as "a morning cloud or the early dew," when this time for reflection is wasted away, and when the sound of salvation is, perhaps, by a tune, whose gaiety would admit it into a theatre or a ball-room.

Such evils have often been seen and lamented. To counteract them it is desirable that the minister should maintain the superintendence of this service, and diligently and faithfully attend to it, as he would to any other part of the public worship of God. I mean not that he should assume the conduct of the singing; though he were a master of song, like Asaph, Heman, or Jeduthun, he would have other occupations which claim his attention. But the leader of the singers, whether hired or gratuitous, should be under his control, and arrangements should be made between them, for the orderly and suitable conducting of this service; that his superintendence of this, as well as of other parts of public worship, devolves on the pastor of a church, is a truth too obvious to admit of dispute; and it would prevent many feuds which have sprung up in Christian societies, if, before a minister accepted an invitation from a people, he would take care that this subject be well understood.

One hint more, Gentlemen, I would suggest, and not trespass longer on your patience. Would it not be advisable for the leader of the singers to meet the minister, and assist him in fixing on suitable tunes for the hymns which had

464 *On Reasons for not encouraging Benevolent Institutions.* [September, been previously selected? This would occupy but little time, and might obviate many of the inconveniences to which I have alluded. The professional knowledge of the leader, and the discretion and judgment of the minister being thus united, it is hoped that it would preserve decorum, aid the devotion of the people, and promote the glory of God in this important and delightful part of his worship.

I am, Gentlemen,
Your constant reader,
Z. Z. Z.

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ON REASONS FREQUENTLY ASSIGNED FOR NOT ENCOURAGING BENEVOLENT AND RELIGIOUS INSTITUTIONS.

It would be highly amusing, did the subject involve no momentous consequences, to listen to the reasons assigned, even by some professors of religion, for not giving their support to particular benevolent and religious Institutions. One really cannot afford to subscribe; another has no time, in consequence of his secular engagements, to give his attention to things of this description; a third observes so much coldness, so much want of co-operation among persons around him, that he feels it quite useless for him to make any effort; while a fourth objects to something in the constitution of the particular society mentioned, or he has discovered some deviation from its original principles, and therefore it is a matter of conscience with him to withhold his encouragement.

Certainly, where providence has not given the means, there can be no obligation to afford pecuniary aid. We are neither required to starve our families nor defraud our creditors, in order that our names may be found in any particular list of subscribers. Indeed, under these circumstances, it would be

even sinful to contribute. The plea of inability, however, most frequently proceeds from persons who are known to possess the means of doing good, and who would most seriously deprecate any suspicion of their being at all near the verge of insolvency.

With regard to the second plea, the want of time owing to secular engagements, it demands very serious enquiry, how far a person, in pretty easy circumstances, is justified in pursuing worldly employments, so as to leave little or no time for what will very shortly prove to be of infinitely higher importance. We will suppose the individual, whose plea is now under consideration, to have paid attention to his own spiritual interest; but then, it may be asked, how can he excuse himself in making no effort, or much less than he might do, for the eternal welfare of others? - Can he possibly suppose that his religious obligations terminate with his own safety, or that they fall short of any object within the easy reach of his endeavours? Whatever conclusions charity may feel desirous of forming, there must always arise some difficulty in believing that a person has really made sure of his own eternal interests, who evidently feels little or no concern for the future happiness of others.

With regard to the third plea, those who complain the most of the coldness of others, are often the coldest themselves; and the want of cordiality and co-operation in our fellow-professors, is often made the matter of complaint as a screen for our own indifference. The truly benevolent man may regret the coldness that prevails around him, but he will never allow this circumstance to form a sufficient reason for doing nothing himself.

With respect to the last mentioned plea, it may be remarked,



that real benevolence is far less inquisitive about the minutiae of the constitution of any society than respecting its objects, and the probability of its being useful; nor will slight deviations from original principle stop the current of his zealous efforts to do good. Perhaps the deviations which are made the ground of objection, were rendered necessary by a change of circumstances, or by something unforeseen. This is not unfrequently the case; and at least, before even an indirect charge is thus preferred against the managers for dereliction of duty, every principle of charity, of justice, and of religion, requires that the reflection, after due examination, should appear to be well founded.

But, after all, there is often great reason to fear that the various reasons assigned for withholding support and encouragement from public institutions, or societies intended to promote the cause of religion, are the effects of a worldly state of mind. In many cases they very evidently betray a state of mind far too little impressed with the importance of religion; where the disposition is right, it seldom happens but that something may be done. Those persons who are conversant with the particular history of our benevolent institutions, will have noticed, that much is sometimes effected by individuals who have literally their bread to earn by the sweat of their brow, while some of their opulent neighbours, though professors of religion, evidently remain as uninterested spectators. EINS.

#### ON THE DUTY OF CHERISHING AN ATTACHMENT TO CIVIL AND RELIGIOUS LIBERTY.

In whatever point of view Christianity is contemplated, its adaptation to the actual circumstances and condition of man, forms one of its grand and peculiar characters.

NEW SERIES, No. 21.

Great as is the change which it proposes to effect on the character and the heart, it has no tendency to destroy those natural relations in which mankind are placed, either in reference to their Maker or their fellow creatures. Is man a guilty being? The gospel reveals the only way in which that guilt may be removed. Is man exposed to the just displeasure of his offended Maker? The gospel points out a method of deliverance from wrath and condemnation. Is man weak, helpless, and totally insufficient to effect his own salvation? The gospel tells of a Saviour who is able and willing to save to the uttermost; and of the influences of that sacred Spirit, whose omnipotent energy can bow the stubborn will, and melt the hardest heart. Does man possess a capacious soul, which can rest contented with nothing beneath the sun, and whose desires and longings are not bounded by time and space? The gospel brings life and immortality to light, and opens to the mind of man, sublime and lofty objects of contemplation, fitted to afford satisfaction and delight to the most unbounded capacity.

But not only is Christianity adapted to meet the spiritual necessities of man, and to rectify the moral disorder of his nature; it is also suited to his circumstances, as an inhabitant of earth, and as a member of society. It points out the duties which belong to us as citizens, and it supplies principles of action, which we ought diligently to study, and carefully to follow out. Man is a social being—he does not exist for himself alone—his happiness is, to a certain extent, connected with that of his fellow-creatures—his welfare is identified with theirs—the whole brotherhood of mankind have claims upon his sympathy; and especially do the ties of kindred and of country call for his warmest

regards. It is natural that men, speaking the same language, observing the same customs, living under the same ruler, and governed by the same laws, should experience a reciprocity of interest, and feel anxious for the welfare of the community in which their lot is cast. It is proper that the place of our birth should possess charms, in our estimation, beyond all other lands; and it becomes us to love and to venerate our country. In our public capacity we have certain duties to perform: we are bound to seek the welfare of the community; to watch over the interests of our fellow citizens; and while we are to extend our benevolence and sympathy to the whole of the human race, our own country ought to have a peculiar share in our esteem and affection. Now it might be expected that such a system as Christianity, would never have a tendency to destroy the obligations which are binding upon us, as members of the social compact; but that it would rather foster and encourage that love of country, which seems to be inherent in the human mind, and which principle is doubtless implanted there to answer a useful and important end. Accordingly, if we examine the system, we shall find, that, although the virtue of patriotism is not in direct words enjoined, yet that those principles, feelings, and dispositions, from which it must spring, and by which it must be directed, in order to render it useful, are laid down and inculcated; and we are therefore justified in maintaining that it is just as much the duty of the Christian, as it is of any other member of the community, to watch over the interests of his country, to feel concerned in her welfare, and to take an active part in whatever relates to her true glory and prosperity.

In connexion with a variety of particulars, in which, as Christians, we ought to prove the love which

we cherish for our native land, we should, as Britons, and especially as Protestant Dissenters, consider it a most sacred and imperious duty to watch over the freedom of our country, and to endeavour, by every lawful means, to perpetuate and extend her civil and religious liberties. Christianity, in her genuine and primitive spirit, is the determined foe of tyranny and oppression, and the firm ally of rational freedom: the sublime and lofty feelings which it inspires, beget a noble independence of mind, which prompts to deeds of moral heroism; and which, although it will ever hold sacred the distinctions of society, and submit to the duties which those distinctions naturally impose upon the several classes of the community, will, nevertheless, dare to disobey the mandate of a fellow creature, when it would interfere with higher claims and more imperative demands; and on every occasion, when matters of conscience are at stake, will obey God rather than man. Wherever the principles of the gospel take deep and abiding root, a fatal blow is given to every kind of oppression. The spirit of man, emancipated from the worst of thralldoms, even that of sin and Satan, bursts asunder every other fetter that would shackle its efforts, and debase it to the dust; and the mind is prepared to embrace that enlarged and liberal view of things, which alone can give happiness and stability to an empire. The wider the extent of influence, which christian principles may possess, and the more universal their sway among any community, the more rational and enlarged will be the liberty enjoyed by the people; and, as a necessary consequence, the greater will be the sum of happiness diffused through every rank of society.

While civil and religious freedom is thus not only the natural and unalienable right of every hu-

man being, but is likewise sanctioned by the essential principles of religion, and is proved to be conducive, in the highest degree, to the welfare of society; let Protestant Dissenters ever remember the responsibility which attaches to them; and never for a moment let them desert the post of duty. On them it devolves to keep a vigilant eye on every passing occurrence; to make a noble and determined stand against bigotry and oppression; to maintain an enlightened and consistent attachment to those great principles which animated the bosoms of their forefathers; and never to suffer themselves, by the fear of sarcasm, and the dread of censure, to be driven from the high places which they ought to occupy, or by the fascinations of worldly ease, and the smiles of prosperity, to be allured from those strong holds of which they have ever been the most valiant defenders. Shame—lasting and indelible shame—on the individual who would recede from the principles of that noble army of nonconformist confessors, to whose heroic constancy and unwavering resolution in the cause of civil and religious liberty we owe, as far as instrumentality is concerned, the numerous privileges which we now possess. We may be accused, by bigotted and interested men, of being factious politicians and angry partisans. But while we spurn the imputation with becoming indignation, let us not slacken our efforts, or diminish our zeal; but with firmness, perseverance, prudence, and, at the same time, in a spirit of conciliation and good will towards all men, let us cherish an attachment to the sacred cause with which we are identified. Never let us rest satisfied until full, and free, and unfettered liberty, be the portion of every individual whose principles and practices do not militate against the peace and welfare of society; and until bigotry

and intolerance shall expire in the full blaze of christian light and universal benevolence.

J. K. K.

*Kingsland Road,  
June, 1826.*

#### A PROPOSAL TO ESTABLISH AN ALMS HOUSE SOCIETY.

(To the Editors.)

GENTLEMEN—On perusing, in your publication for May, the interesting account of the various public institutions which the late praiseworthy and indefatigable christian philanthropist, the Rev. John Townsend was instrumental in establishing, I was led to draw the following conclusion—that Institutions seldom prosper on an extended scale, unless founded upon enlarged and liberal principles: thus, while the Deaf and Dumb Institution has occupied so widely the field of benevolence, and is still on the increase, the Congregational School does not meet with the encouragement it richly merits. I regret that his desire to have instituted an Asylum for aged ministers, could not have been effected, although, for the same reasons, I much question whether it would have received the liberal protection of the christian public, on account of the sectarian aspect it must have worn.

A general asylum, open to the ministers and laity of all denominations, would, in my opinion, be certain of success, if commenced with spirit; indeed, it is somewhat remarkable, that among the various institutions which, in this metropolis do honour to christian philanthropy, we find none that afford permanent relief to the aged poor, by providing them with humble and comfortable dwellings.

An Institution for such a purpose would prove highly useful, not only in this great city, but in all populous manufacturing towns, where the poor usually pay exorbitant rents for miserable rooms,

in confined and unwholesome situations.

It is notorious, that in London, houses in a ruinous condition, when too old and miserable for other purposes, are rented by unfeeling persons, who gain a livelihood by letting out the separate apartments to the poor, their sole object being profit, without reference to the character of their inmates; consequently, in one ruinous habitation are often included the moral industrious poor, and those of vicious and depraved habits.

Perhaps want of employment, or illness, disables some of these industrious poor from paying their rent; the unfeeling and inexorable landlord seizes their goods to meet his claims, the very beds are taken from them, and parochial aid is the only alternative to save them from starvation.

Much good has been effected by our ancestors, in building and endowing almshouses, many of which were wisely entrusted to the care and management of the City Public Companies, while others have been mismanaged by executors or trustees, who have misapplied or wasted the funds, and suffered the houses to fall into decay.

Public companies are undoubtedly excellent guardians of almshouses, but their houses are confined almost exclusively to the livery or freemen of their respective companies and their widows.

It would be over sanguine to expect that a Society could alleviate all the distresses of the industrious and deserving poor, who may be incapable of paying rent; much good might, however, result from the operations of an almshouse Society, whose object should be to raise funds by donations, annual or life subscriptions, for the purpose of erecting or renting suitable buildings, either to let to the aged or industrious poor at very small rents, or to afford a gratuitous dwelling.

All candidates for the benefits of the Society, should be of good moral character, (without distinction of sect or religion,) and elected half-yearly, at a general meeting of subscribers, similar to the plan of election practised by many existing Institutions.

The difficulties to be surmounted in the establishment of the proposed Alms House Society would more particularly regard the want of adequate funds to erect suitable buildings. This might, however, be obviated, as airy houses could be hired, and builders would not be wanting to make suitable erections at proportionate rentals, provided the Society were fairly established.

Such an Institution, it is fair to presume, would, in the space of a few years, prove a national blessing; by discouraging pauperism, and affording permanent relief to the aged poor, it would also prove the best almoner to philanthropists, who, after their decease, wish their property to be faithfully improved.

Should this sketch meet the eye of any of your wealthy readers who might be disposed to contribute their time or pecuniary assistance to so desirable an object, I shall be most happy to co-operate with them in forming an Alms House Society, founded upon the most liberal, philanthropic, and christian principles.

I remain, Gentlemen,  
Your most obedient Servant,  
A PROTESTANT DISSENTER.

\* \* We have inserted this letter at the request of our correspondent, but do not wish to be considered as approving all the principles on which the writer's appeal is founded. Indeed, we think there are reasons for serious hesitation as to the erection of Alms Houses for any individuals but those who are in very peculiar circumstances, and consider many of such institutions as direct bounties on improvidence and selfishness—improvidence in the recipients, and selfishness and inhumanity on the part of those who might take care of their indigent connexions.

Editors.

THE PHYSICIAN'S VISIT  
IMPROVED.

How invaluable is the blessing of health, and how lively our estimate of its worth! When I reflect on the complicated structure of the human frame, the unnumbered sources of disease to which it is exposed, and the immense variety of adaptations and arrangements in the economy of our animal nature, on which the enjoyment of health depends, it must be obvious that its preservation is far more surprising than its interruption. Surely, then, its continuance for any protracted period, must demand our grateful acknowledgments to HIM "who healtheth our diseases, and redeemeth our lives from destruction."

SIN is the cause of all our maladies; and is, itself, the malady of the soul. This malady pervades, enervates, and pollutes our nature. It spreads its sad contagion around us; and all the vices we behold in others, and all the tendencies to evil we feel in ourselves, are its symptoms, its proofs. The very nomenclature of disease, in its numerous varieties, might be employed to illustrate the general and the specific evils which degrade and defile our world, and render it on every hand the melancholy scene of desolation and of death. The sufferings and ills which "flesh is heir to," are the mournful consequences, and the appropriate emblems of our moral pravity.

What solicitude we feel when alarmed by the indications of dangerous illness in ourselves, or in those about whom we are tenderly interested. In such circumstances, how intensely we watch the progress of symptoms; how anxiously we seek the best means of relief and counteraction; and how thankful we feel for the benefit derived from the healing art. Yet what strange insensibility do we manifest in reference to the health of

the *soul*. How disproportionate our feelings when compared with the intenseness of thought and solicitude which our everlasting interests demand! The mere possibility of recovery, leads to an earnestness and a promptitude in the use of means for our bodily health, which we seldom evince in our anxieties about spiritual healing; though an infallible specific is provided, and a remedy, "without money and without price," is announced in the declarations of the divine Physician!

The righteous "severity of God" is displayed in the pains and sufferings of the present state; but independently of the spiritual uses to which they are made subservient, we behold "the goodness" of God in the antidotes, and remedies, and numerous alleviations which are provided in the laboratory of nature, and applied, by the ingenuity of science, to the removal of disease. In this, as in other arrangements of the divine government, we can "sing of mercy and of judgment."—"Clouds and darkness are round about him—but mercy and truth go before his face."

While the care of providence has mitigated the temporal consequences of sin, it is our unspeakable privilege to know that the grace of God is displayed in the means provided for our *spiritual* restoration. We have no reason to inquire, with unavailing solicitude, "Is there no balm in Gilead; is there no Physician there?" Under the administration of sovereign mercy, the true *panacea* is made known to our sin-disordered world. The salvation revealed in the gospel is a restorative process, and consists in the *health* of the soul. It commences in the present state, and is carried on by the discipline of providence, and the instrumentality of means divinely prescribed. In this case there is no uncertainty; for such are the skill, and tenderness,



and power of THE LORD OUR HEALER, that he never begins a cure which he does not perfect. To believe in him, is to put ourselves under his management, to exercise implicit confidence in his wisdom, and to render an unreserved subjection to his authority. To this confidence and subjection he is on every account entitled; and none ever trusted him and were confounded; for "he is able to save to the uttermost." There is no malady so inveterate which he cannot subdue; no constitution so impaired, which he cannot restore and invigorate; and no wretchedness, superinduced by the power or the consciousness of disease, which he cannot alleviate and remove. "Thanks be to God for his unspeakable gift."

How delightful is the feeling of returning health, after a long period of sickness and depression; and how different our emotions under the languor and feebleness of disease, compared with the vigour and activity of convalescence. The spirits resume their tone of elasticity—the mind rises from its temporary prostration—and "our youth is renewed like the eagle's." But this contrast is a feeble illustration of the altered state of the man who, under the consciousness of his sinful and wretched condition, feels unutterable depression and anxiety, and, at length, is directed to that gracious Physician "who healeth all manner of diseases." Oh! the joy of that renewed and happy spirit, to whom the divine Redeemer addresses the language of consolation, "*thy faith hath made thee whole, go in peace!*" This is the emancipation of the soul from the vassalage of Satan; this is the dawn of the morning, after the darkness and the storm of a dreary and tempestuous night; this is the prelude and the preparation for "glory, honour, and immortality."

What are the decisive indications of bodily health? Appetite, en-

joyment, activity. These are the effects of a sanative process, when it is successful; and for the results of which we feel ardently grateful, though the medical treatment may have been tedious and painful. If we have been led to the Divine Physician, and obtained spiritual healing, we shall evince it by corresponding indications. We shall relish divine things. The "bread of life" will be our aliment, and we shall feed upon "the hidden manna." There will be a "hungering and thirsting after righteousness," and our spiritual taste will prove that we are "renewed in the spirit of our mind." It will be our "meat to do the will of God." Devotion will have all the power, and regularity, and constancy of an appetite; and our daily exercises and holy activity will prove that we are "strong in the Lord and the power of his might."—"The joy of the Lord will be our strength," and we shall be "steadfast, and unmoveable, always abounding in the work of the Lord."

Alas! the most vigorous and healthy are in continual need of a renewed and habitual application to this gracious Physician. We live in a polluted atmosphere. There are constant tendencies to disease within us. We are prone to neglect the prescribed means of cure; and by our forgetfulness, impatience, and self-will, we often aggravate the symptoms of our various maladies, and render severer discipline necessary. But what an unspeakable mercy that our heavenly Healer "knows our frame"—bears with us amidst our infirmities—permits and encourages us to renew our application to himself—and possesses inexhaustible resources for our benefit! The life of faith is an habitual recurrence to the care, and tenderness, and fidelity of our best friend. In the present state, we are like invalids and valetu-



dinarians in an hospital; and HE who presides in this "house of mercy," superintends every case, knows the minutest symptom, regards each patient with incessant attention, tenderly sympathizes with the sufferers, graciously provides for the weak; gently admonishes the strong, mercifully bears with the froward and impetuous, and in due time prepares all for perfect convalescence. He will not sign the discharge for their release from their present state, till they are fitted for that world, where disease shall never enfeeble, nor sin pollute, and the days of mourning shall be ended for ever!

#### A PATIENT.

#### ON LISTS OF CONGREGATIONAL CHURCHES.

(To the Editors.)

GENTLEMEN—Several denominations of Christians have their respective Magazines, in which, besides the articles of general instruction and intelligence, they insert such information as is particularly interesting to the churches of their own communion. This they find both pleasing and useful. Among other communications of this kind, is a list of their churches in England and Wales. These lists appear annually, or at such times as are thought proper. But no such lists of the Independent or Congregational Churches is published. In a company of ministers and other persons, lately held in one of the northern counties, this became a matter of conversation, and the writer was requested to address the Editors of the Congregational Magazine on the subject.

Without pretending to dictate, but wishing to put the matter in a plain and easy form of accomplishment may I be allowed to suggest—(1.) That a list of the Independent or Congregational Churches in England and Wales,

be printed annually in the Supplemental number of the Congregational Magazine.—(2.) That to secure attention to the subject, and the requisite regularity, the resident Minister in each *county town*, be respectfully requested to make out a list for the County in which he resides, and to forward it to the Editors of the Congregational Magazine, before the first day of October next.—(3.) That the lists specify the names of the places and Ministers, distinguishing by an asterisk those Ministers who are not stated pastors, and leaving a blank space opposite to such churches as have no resident Minister.

Such a list, published annually, would greatly facilitate the correspondence of the Secretaries of different Societies in London, besides answering some other useful purposes.

May I take liberty, Gentlemen, to suggest, that it would be very convenient to Ministers and gentlemen residing in the country, if your Supplement gave an account of the times and places at which the Directors or Committees of the Independent Board, the Missionary, Tract, Protestant, and other Societies hold their monthly, or other meetings.

Your obedient servant,

J. G.

#### INQUIRY RESPECTING COWARD'S LECTURE.

(To the Editors.)

GENTLEMEN—In Wilson's History of Dissenting Churches, Vol. I. p. 174, article Weigh House, is the following account.

"In the year 1726, a weekly lecture on a Friday morning was founded at the meeting-house in Little St. Helen's, by the well known William Coward, Esq. of Walthamstow. It was opened by the excellent Mr. Matthew Clarke, of Miles's Lane, and was

conducted originally by six ministers. Mr. Clarke's first coadjutors were Mr. Hubbard, of Stepney, Mr. Godwin, of St. Helen's, Mr. Hall, of Moorfields, Mr. Gibbs, of Hackney, and Mr. Wood, of the Weigh House."

This lecture is but little known, and, as I learn, badly attended: it is now carried on by four ministers, at Haberdashers' Hall. An account of the lecture, and its different ministers, would be a desideratum, and if any of your Correspondents would supply it, would be esteemed a favour; perhaps the new Trustee of Coward's trust,

now his labour of editing Owen's works is at an end, would favour the public with some information upon the subject.

I cannot conclude without expressing my deep regret, that the apathy and neglect of the public should have prevented the author I have quoted from concluding his interesting work, by giving to the world the history of the different dissenting churches in the vicinity of the metropolis. I will hope, however, that the spirit your Magazine is exciting, will produce this much-needed publication.

AN ENQUIRER.

## POETRY.

### AUTUMN.

THE leaves are withering fast in blight,  
The flowers are drooping on their stems;  
And few now meet the morning light,  
To gather dewy diadems.

The harvest carol now is done,  
The bending sheaves are gathered in;  
The summer's golden thread is spun,  
And Autumn's curtailed days begin.

The sun, amid the oft-clouded sky,  
Is later risen and earlier set;  
And sooner seen the stars on high,  
Gilding night's gloomy coronet.

So swift the rapid seasons roll,  
As soon the days of joy are done;  
The longest that e'er cheered the soul,  
Is short as is the summer's sun.

For flowers and joys are far too frail,  
Are far too frail to linger here;  
Cold winter has its storm and gale,  
And every joy must have its tear.

HENRY ROGERS.

### RECOLLECTIONS ON THE DEATH OF A BELOVED WIFE.

My Mary! I remember thee,  
In life's delightful spring;  
With heart at ease, and full of glee,  
A little sprightly thing.

These smiling seasons passed away,  
Just as the wintry sun  
Declines, and terminates the day,  
So recently begun.

For now attain'd to riper years,  
How frequent was express'd  
The sigh that told of growing cares,  
Which pained thy heaving breast.

Maturer grown, our fates in one  
Were twined with mutual voice;  
With many—not a single moon,  
To ratify our choice.

Of late I seen the rising bliss  
Induce a hidden tear,  
When on thy lip the infant's kiss  
Repaid maternal care.

And oft hast thou, at even tide,  
Regaled my list'ning ears;  
Recounting, with a mother's pride,  
Their little hopes and fears.

Then I the care disclosed to thee,  
To which my heart was prone;  
Whilst thou, with kindest sympathy,  
Hast made my griefs thy own.

Now gone—alas! for ever gone,  
Thy generous course has run;  
Bereaved! the painful loss I mourn,  
O death! what hast thou done.

But safely wafted o'er the tide  
Of Jordan's narrow sea,  
Triumphant on the other side,  
My Mary waits for me.

J.S.

## REVIEW OF BOOKS.

*Some additional Remarks on Dr. Henderson's Appeal to the Bible Society, in Reply to a Pamphlet, entitled "The Turkish New Testament incapable of Defence," &c. To which is added an Appendix, noticing the Statements of certain Reviewers on the same Subject. By the Rev. S. Lee, M. A. Professor of Arabic in the University of Cambridge. Cambridge, 1826, 8vo. pp. 143.*

WE are glad to have arrived at the last pamphlet likely to be produced in this controversy, and would cheerfully have left it to make its own impression on the public mind, had courtesy to Professor Lee allowed. But as it appears from his preface, that our review of Dr. Henderson's last work was the chief cause of the present publication, and as the Professor has honoured us with particular notice in his appendix, we cannot do less than return the compliment.

Towards the learned Professor, we beg leave to say, that we bear no feelings but those of the most friendly and respectful nature. We should be extremely sorry to say or do any thing likely to injure him in the public estimation, and can assure him, whatever he has insinuated to the contrary, that we had no motives for engaging in the controversy, but regard to the interests of that cause, which we have no doubt Professor Lee sincerely desires to serve.

We felt persuaded, and retain that persuasion as strongly as ever, that Dr. Henderson had made out a strong case against the Turkish Version, as originally edited by Professor Kieffer. We considered the new edition, under the same editorship, in which all the objectionable matter of the former edi-

tion is altered, and the whole rendered substantially agreeable to the principles for which Dr. Henderson had contended, as the best possible evidence on which side the truth lay. It now appears, that between Professor Lee and Dr. Henderson, there is no difference of importance respecting the great principles of biblical translation; and yet Professor Lee persists in his defence of the violations of those principles in the Turkish Version, on account of which this controversy originated, and which rendered an extensive revision absolutely necessary. He scarcely admits, that there was any thing wrong in it; and perseveres in a line of argument, and style of writing, that we cannot but regard as most injurious to his own reputation, and which has been, as he must now be aware, very injurious to the Society in whose service he has been engaged.

Instead of entering ourselves into the merits of the pamphlet now on our table; we take the liberty of introducing a paper on the subject, with which we have been furnished, unsolicited, by a respectable Turkish scholar, who had previously taken no part in the controversy.

*"To the Editors of the Congregational Magazine.*

"Gentlemen,—I am one of a number of individuals who, from peculiar circumstances, have felt themselves particularly interested in the controversy which has of late been agitated betwixt two very learned individuals, relative to the merits of the Turkish Version of the New Testament—A controversy which will, I doubt not, be greatly subservient to the important object of promoting a

more vigilant attention to the nature of those Versions, which are published at the expense, and under the patronage, of the British and Foreign Bible Society. Having perused, with very considerable interest, Dr. Henderson's last work, entitled 'The Turkish New Testament incapable of Defence,' and having understood, that the learned Professor, to whose 'Remarks' this work formed a professed reply, still intended to prolong the controversy, I was naturally very anxious to learn what new arguments he could adduce in support of his position, that Ali Bey's Version was not such as Dr. H. had represented it to be;—for, to my mind, at least, all his former arguments had been completely met and satisfactorily refuted. This anxiety has been fully allayed by the perusal of Professor Lee's 'Additional Remarks,' and, had any thing been wanting to satisfy me as to the untenable nature of the grounds on which the Professor rested his defence of the Version in question, these remarks would have been more than sufficient for the purpose. We may now, I think, consider the controversy as brought to a conclusion—1st, Because, Professor Lee at length agrees with Dr. Henderson, as to his canons of translation, *Appendix*, 143. 2dly, Because, though he still differs from his opponent, relative to the etymological meaning of several words and phrases—he repeatedly reminds his readers, that he does not intend to found on his criticisms any principle of translation. And 3dly, because his work abounds with such gross misrepresentations of Dr. H.'s statements and reasoning, that every one must rise from the perusal of it with the conviction, that Professor Lee could not have met Dr. H.'s arguments had he fairly stated them. Dr. H. may now consider himself as completely exonerated from the task of prosecuting a dis-

pute, in which he has most assuredly gained (if such, as Dr. Lee not unfrequently insinuates, was his main object) a decisive victory. If the following observations, which have occurred to me while perusing the Professor's pamphlet, are just, I have no doubt your readers will coincide with me in the opinion which I have now expressed.

"Passing over Dr. L.'s preliminary observations, relative to those points which are not now at issue, viz. the Committee's inattention to Dr. H.'s remonstrances—the necessity of entirely suppressing Ali Bey's Version, and the character and religion of Ali Bey himself—(questions which the Professor considers as completely 'set at rest'—in what way his readers are left to determine for themselves)—we come to page the *third*, where he very uncandidly represents Dr. H. as affirming, that the French orientalists were 'unqualified for the task which they had undertaken; not only because they are deficient in learning, but because they do not read their Bibles.' Dr. H. says no such thing. He expressly allows that these gentlemen are 'skilled in the Oriental languages,' which, as it regards some of them, at least, was perhaps conceding too much. For certainly, if we judge from the manner in which the majority have acquitted themselves in their letters to the Society, we are not entitled to give them credit for any uncommon depth of oriental erudition. What is to be said, for example, of one who thinks himself qualified to pronounce an authoritative verdict on the merits of a Version, after having compared only two or three historical passages with the original? Great learning is not generally associated with such a gross dereliction of modesty and candour. Or of another, who calmly and dispassionately reports the false asseveration

of a fawning Asiatic, that the term *حضرت* *hazrat* is only applied to Jesus, whereas every school boy in oriental literature knows, that it is equally applied to every Grandee of the Seraglio, and to every Pasha throughout the empire of Turkey—be he a Pasha of three tails or of one? Or of a third, who stakes the credit of his scholarship on the affirmation, that the word *بورج* *burnj*, occurring in the Astrachan Version of the Lord's prayer, is none other than the Arabic word, consisting of the same letters, when with equal justice he might have maintained, that the Turkish *سود* *sut*, is really the Arabic *سود* *sud*—though in the one language, it signifies *milk*, and in the other *black*? So much for French orientalists, whose authority bulks so much in the estimation of the Professor. Dr. H., then, would not have been far from the mark, if, *regulating his judgment by the contents of the 'Appendix,'* he had represented some of them as 'deficient in learning.' This, however, he does not,—on the contrary, he describes them as 'skilled in the oriental languages.' He, indeed, speaks of them as having given a 'very vague and superficial opinion;' but this, as Dr. L. very well knows, is perfectly compatible with oriental scholarship. Neither is it true, that he represents them as 'not reading their Bibles.' He considers them as 'little habituated to the study of the Bible;' but Dr. Lee needs not to be told, that to read is one thing, and to study is another. Would that all who *read* were indeed even a 'little habituated to the study' of the Sacred Volume!

"Professor Lee continues to take great offence at his opponent's use of the terms 'sacred taste'—repeatedly informing his readers, that the terms have, till now, been

unheard of in discussions of a biblio-critical nature. But, conceding this, has not Dr. H., if he has coined a new phrase, given us a very satisfactory explanation of its meaning; and could he have found two words in the English language better fitted to express, in brief and comprehensive phraseology, his ideas relative to what he conceives to be an indispensable pre-requisite in a translator of the Scriptures—'that grand key-stone principle, by which all the other elements shall be united, and which alone can secure the solidity and efficient utility of the superstructure?' This he defines as 'sacred taste, or, in other words, a mind formed and matured by the holy moral principles inculcated in the Scriptures; habituated to the study of the Bible and biblical literature; and possessed of a predilection for whatever is agreeable to the spirit, manner, and design of the divine book, combined with a repugnance to every thing of a contrary description.' p. 37.—And again, *sacred taste* denotes 'the judgment of a mind rightly trained to the study of the Sacred Scriptures, and so disciplined by their sanctifying influence, as to be peculiarly qualified to decide on the subject matter of their contents, and the manner in which it should be treated in placing it before mankind.' p. 39.—Now what says Dr. Lee to all this? Why, simply that the phraseology of Dr. H. is 'unnecessary, and what is worse, it savours of *religious cant*!!' Addit. Rem. p. 19.—This surely is no new phrase in biblical inquiries—and sounds most becomingly in the mouth of a Cambridge, and, what is more, of a Christian Professor! But how shall we reconcile this application of the terms, *religious cant*, with the following? '*To the canons of Dr. Henderson I have agreed, being quite as anxious as he can be, that exact and accurate Versions*

of the Scriptures be circulated throughout the world.' Appen. p. 143.

"With regard to the word تعالیٰ *tā'ālā*, as affixed to the simple الله *Allāh*, and the other epithets made use of by Ali Bey, as a substitute for the simple θεός of the original, and, therefore, impugned by Dr. H., the learned Professor furnishes us with no new light whatever. Now, who that is at all conversant with the languages of the East will ever think of denying, that such epithets are in common use; but does this common use warrant their introduction into a Version of the Scriptures, when no such epithets occur in the original? This I conceive is the point at issue. Whatever may be their etymological import, we cannot allow to a translator the right of introducing any word at pleasure into a Version of the inspired volume. But on this subject we may consider Dr. Lee as having given up the point. He does not mean 'to argue for the adoption of any such principle;' and though he certainly did spend much time and labour in defending Ali Bey's infringement of the principle, yet now 'to the canons of Dr. Henderson he has agreed,'—and of these canons this is the second, p. 29. '*Chaste and unadorned simplicity* is another quality of a good biblical version.'

"The Professor seems to have considered it necessary, however, notwithstanding these concessions, to impress his reader with the belief, that this is quite compatible with a continued reprobation of Dr. H.'s sentiments. He agrees with his opponent as to the canons of translation—and without giving us to know how this agreement has been brought about, he proceeds to reason, or rather to declaim, as though he had himself gained a decisive victory. Now, when, in his former work, he endeavoured to invalidate Dr. H.'s

opinions relative to the principles of translation, it was quite an easy matter to discern the exact line of demarcation between them; but when, as in the work before us, he concedes the justice of Dr. H.'s principles, we are really at a loss to know how he should have reconciled himself to the idea of spending a great deal of time—a whole fortnight; and a great deal of money, in vindication of a Version, which he yet acknowledges to contain the grossest violations of those same principles. The sum and substance of the Professor's additional remarks is shortly this—'To Dr. Henderson's canons of translation I agree; but though in Ali Bey's Version one and all of these canons are repeatedly and grossly transgressed—the Version is nevertheless a good one, and my defence of it was, and still is, quite consistent and commendable.'

"Dr. Lee seems very desirous of undermining Dr. H.'s credit with the public as an oriental scholar, and both of his works abound with very elaborate disquisitions on the etymological meaning of certain words and phrases made use of by the Mohammedan translator of the Holy Scriptures, in regard to which, he considers himself perfectly safe, so long as he is backed by the authority of the *Kamoos* and *Jauhari*. He seems to have entirely overlooked the difference which exists in all languages between etymological and conventional interpretations. One instance of this will suffice, *جَنَاب* *jinab*, says the Professor, 'signifies court, area, inclosure; *عِزَّت* *izzet* means victory;' ergo, *jinab izzet*, the 'Court of Victory,' is a very proper designation of Deity, as is also *جَنَاب باری* *jinab bari* the Court of the Creator, and these phrases, moreover, are warranted by the following passages of scripture, Psalm xxxii. 7. and ix, 9; in which God is spoken of as the hiding-



place and refuge of his people. Now, in order to make his position good, he ought to have shown that these and other passages do really represent the Supreme Being as *himself possessed of and requiring a refuge and a hiding-place; thus, the refuge of the Creator—the hiding-place of the Creator.* But this, by the way. Does not the Professor know, that the word **جَنَاب** is never used by the Turks as signifying either *court, area, or inclosure?* Whatever the *Kamoos* or *Jauhari* may say to the contrary, such an application of the term is utterly unknown among the Orientals—of which Professor Lee will be convinced whenever he is pleased to take a trip to the Mediterranean. At all events, he will be somewhat puzzled, I will not say mortified, at finding the Turks and others addressing him as follows: *jinabunguz keifleri eiu mi—jinabunguz chok-dan buraie geldî mi—jinabunguz Turkjesuiler mi, &c.* which phrases being interpreted by the rules of etymology, are as follows: How does your court do?—Has your area been long in this quarter?—Does your inclosure speak Turkish?

“Before leaving this same subject of etymology, permit me to notice one misrepresentation of the learned Professor, which, however demonstrative of his ingenuity, does not say much for his candour. Dr. H. p. 53. when speaking of the term **حضرت** *hazrat* as not being (as his opponent would have his readers believe) equivalent to the Greek *κυριος*, expresses himself as follows: ‘*Were the parallelism complete, or did the two words nearly agree in the mode in which they are applied, I should consider it the most consummate trifling to contend about their primary or etymological import, and should at once concede the point to my opponent. But that the agreement is by no means so great as he wishes to make the reader believe, must be evident,*’ &c. Now Dr. Lee, very carefully,

or rather very cunningly, suppressing the hypothetical part of the first sentence, and supplying the place of the second by a very significant ‘&c.’ represents Dr. H. as disdaining to inquire into the etymological meaning of *words*, p. 28. and then gets rid of a great deal of trouble by appealing to his reader, (who of course cannot be supposed to doubt the Professor’s integrity,) whether it ‘be necessary to say much in opposition to a gentleman who does not argue for nice etymological distinctions?’ p. 30.

“On Ali Bey’s use of the word **رب**, as a translation of the Greek *κυριος*, the Professor labours, but in vain, to disentangle himself from a dilemma in which he had involved himself by the assertion that, even without the article, this word sufficiently designated the divinity of Christ; and after declaring, that ‘in nine places out of every ten at least, the word *κυριος* is rendered by **الرب** (El Rab) in Ali Bey’s version,’ Rem. p. 37. he is reduced to the unwelcome task of confessing that this holds true only of one solitary passage; still, however, with admirable consistency, he will not give up the point in debate. ‘I think,’ says he p. 54, ‘we may now say, without the fear of contradiction, on this point, that the word **الرب** or **رب** occurring either *with* or *without* the article, and unrestricted by any of the above considerations, must convey to the mind of a Mohammedan the idea of the Divine Being: and I will here affirm that it does so *universally* occur in the version in dispute.’ Now without referring to other passages of the New Testament, it is quite evident that, according to this statement, the word **رب**, as occurring in Ali Bey’s version of Elizabeth’s address to Mary, must convey to the mind of the Mohammedan reader the idea that if he become a Christian, he must consider Mary as really and truly

478 *Review of Books:—Professor Lee's additional Remarks.* [September, the 'Mother of God.' This Dr. Henderson has placed in a point of view very convincing to all—not even excepting the Professor himself—who sees nothing so very obnoxious in the idea, but even vindicates its correctness. Could Pope Pius himself have framed a more plausible argument than the following in defence of his creed? 'We are told that she (i. e. Elizabeth) was on this occasion filled with the Holy Ghost; and if so, the probability is, that she spoke of Christ much in the same manner as David had done before her, not as of a *temporal* Lord, which, indeed, he never was; but of his *divine character*, and as the supreme Head of the Church.' p. 62. But does the Professor really intend to inculcate the Catholic doctrine?—O no! he never means any such thing—but though the word **ب** must, in every instance, designate *Deity*, it is not 'at all likely that either a Mohammedan or Christian will make up his creed on these points on the authority of any version.' *Ibid.* And if this be the case, what, I ask, is the use of these versions? Must every individual who is in search of truth repair to the university, and be initiated in *Hebrew* and *Greek*, before he can form his religious principles? What a pity it is that Mr. Norris, in his insatiable hostility to the Bible cause, did not stumble upon an argument so cogent and conclusive! What a pity that so much labour and money have been expended on the circulation of the scriptures, when not one copy of any version whatever is sufficient to guide the poor bewildered sinner to the knowledge of the truth!

"After Professor Kieffer, acting, doubtless, under the authority of the Committee, had cancelled the page containing the obnoxious version of Rom. ix. 5, it is certainly somewhat strange to find Professor Lee still attempting to argue a point which has been so unequivocally

conceded by one on whose talents and judgment he elsewhere professes to place the utmost confidence. Nor is this all; for not only does he still maintain that **إِلَٰه** *ilah*, without the article, as occurring in the version, must necessarily refer to the *divinity* of Christ; but he now gives it as his deliberate opinion, p. 77, that 'the passage, as it now stands, will give a sense suitable to the Socinian hypothesis.' How **إِلَٰه** *ilah* and **ٱللَّهُ** *Allah*—i. e. with or without the article, 'generally mean the same thing,' and yet the substitution of the one for the other gives a Socinian character to the passage, is rather mysterious. But this is not the only mystery in the Professor's book.

"**SAHIB EL LISAN.**"

Thus far our correspondent. Before taking leave of the subject, we should like to offer a parting hint to Professor Lee. It does not appear that any public journal in this country has avowed its confidence in the reasonings and principles of the learned Professor. The Evangelical and Congregational Magazines do not stand alone as his antagonists. The organs of his own church have spoken the same language with ourselves. The Theological Review and the Christian Remembrancer, which will not be suspected of undue attachment to Dr. Henderson, agree, according to his own account, "in reprobating the lax principles of Professor Lee." Does it not occur to the Professor that there must be some ground for this concurrence, which deserves his consideration? Can he persuade himself, or does he expect to persuade his readers, that all these parties, with Mr. Bell and Dr. Henderson, can be influenced by no higher motives than a desire to injure Professor Lee? For this seems to be his general mode of accounting for the opposition of all of them.

They are all "partial, and all censorious." His "reputation," he thinks, they cannot eventually injure; their own they may."

All this, we must say, savours of something which we do not like to find in connexion with the principles of the Bible, or in those engaged in putting it into the languages of the earth. Professor Lee, we are sorry to say, and we are sure his best friends agree with us, does not appear to advantage in this controversy; not because his talents are not considerable, or his learning extensive; but because he rashly undertook to defend that which cannot be satisfactorily defended, and which, in fact, has been practically abandoned; and foolishly perseveres in a species of petty warfare and special pleading, which is as unsatisfactory to his readers as it is unworthy of himself.

In regard to the matters which concern ourselves, to which he has referred in his Appendix, we could very easily give a satisfactory answer, were they of sufficient importance to entitle them to public notice. Neither the public nor Professor Lee have any concern with the writers of our articles; they are only concerned in what is written. We have not made our work the vehicle of personalities on any occasion, and are resolved never to be diverted by personal attacks from those great public objects in which alone the readers of our work are interested. A contrary line of conduct only tends to lead off the mind from the important points at issue, and to excite and inflame the worst passions of human nature. We again repeat the testimony of our respect for Professor Lee, and have no hesitation in saying, that we believe him to be a more amiable man, and a better scholar, than many things in his *controversial* discussions would indicate.

*The Whole Works of the Right Rev. Edward Reynolds, D. D. Lord Bishop of Norwich; now first collected, with his Funeral Sermon. By B. Riveley, one of his Lordship's Chaplains. To which is prefixed, a Memoir of the Life of the Author, by Alexander Chalmers, F. S. A. In six vols. 8vo. London, 1826, Holdsworth. Price £3.*

FEW circumstances more encourage our hopes respecting the present and future generation, than the republication of many of the works of our oldest and most respectable divines. It is a proof, that the theology of the olden times is not altogether unfashionable; and that the days have passed away, we trust for ever, when the huge tomes, on which our forefathers spent their lives, could be purchased by their weight, instead of their intrinsic value. That these extended collections are undertaken by booksellers, rather than by the Mecænases of theological literature, of whom, by the way, we have very few, so far from proving that the spirit of the age is low and discouraging, proves the very reverse. For if there was not a very considerable demand, those who study the public taste, and supply it with the means of gratification, would not embark their property in unprofitable speculation. The sale of such extensive publications as the collected works of Hall, Lightfoot, Owen, Baxter, and Taylor, not to mention many others, affords proof, that the appetite for good theology has increased, is increasing, and the booksellers and our readers will unite with us in maintaining, that it ought not to be diminished.

Various opinions are entertained, respecting the propriety of publishing the *whole* works of many of the writers of the former age. It is alleged by some, that though they were great and good men; all that fell from their pen cannot be re-

garded as important or useful. That many of their productions were the ephemera of the day, occasioned by the excitement of local or temporary circumstances; and which must, therefore, be very uninteresting to us. That some of them wrote too much, and with very little care; and that, if their writings contain a large portion of wheat, there is also no small portion of chaff. That publishing all their works subjects the buyer to a very heavy tax, as it compels him to buy much in order that he may enjoy a little.

Without pretending to say there is no force or truth in these objections, we conceive that the force of them may be greatly invalidated. We dislike abridgments, though some of them have been more useful than the original works; because we are never sure whether we are reading the author himself, or the meaning put upon him by his epitomizer. We also dislike selections, because, though we may be sure we have got the author himself, we are not very sure that the editor has not left out what would be equal, if not superior, in importance, to that which he has selected. Besides, that which one man considers of no use, another may find of vast importance. Controversies, the most peculiar in their nature, or limited in their operation, or fierce or moderate in their spirit, may throw light on the character and state of the age to which they belong, and enable us to meet the same difficulties or circumstances, should they again occur. And, though the expense of purchasing these complete editions must be considerable, no one is under the necessity of charging himself with it, unless voluntarily, as most of the important pieces are usually to be had in a separate form; while, as a collection of documents, many of which would be in danger of perishing, they are really invaluable.

Under the influence of these views, we are exceedingly glad to be furnished with the *first complete* and portable edition of the works of Bishop Reynolds. Several of the larger pieces have been frequently printed before, and what are called his "*Works*," have appeared more than once in one volume folio. That volume, however, does not include several considerable productions of his pen, which are now included in this very handsome edition in 8vo. from the press of Bentley.

Reynolds was one of the most respectable of the small number of respectable men, who, after objecting to Episcopacy, and contributing to its downfall, at last conformed to it, and died in the possession of its honours. He was never, we believe, so decided in his hostility as many of those with whom he acted. He again and again accommodated himself to the peculiar circumstances of the times; so that his final return to the church, and his acceptance of a bishopric, are less matters of surprise. We cannot approve of his conduct; yet his character, as a religious man, always stood high, and his moderation remained to the last.

Mr. Chalmers, one of the most faithful and industrious of biographers, complains that he has been able to procure only very scanty materials for a memoir of Bishop Reynolds. We shall extract some portion of this narrative, which these materials have enabled him to put together.

"Dr. Edward Reynolds, forty-ninth Bishop of Norwich, was the son of Augustine Reynolds, one of the customers of Southampton. This Augustine was the son of John Reynolds, of Longport, or Langport, in Somersetshire, and grandson to another John Reynolds of the same county.

"Our prelate was born in the parish of Holywood, or rather Holyrood, Southampton, in November, 1599. His mother's family we have not been able to ascertain: her Christian name was Bridget.

"He was educated at Southampton, in the free-grammar School, founded by Edward VI. in 1553, near the termination of his valuable life. The letters patent are dated the 4th of June, in the seventh year of his reign. When Mr. Reynolds attained the bishoprick of Norwich, he gave a benefaction of fifty pounds to the school; and his son Edward, then Archdeacon of Norfolk, gave another benefaction of twenty pounds.

"Among the distinguished men educated at this school, were the very celebrated Dr. Isaac Watts, and Dr. Thomas Lawrence, an eminent physician in London, and father of the late Sir Soulden Lawrence, one of the judges of the Court of King's Bench.

"From the grammar-school Mr. Reynolds was removed to Merton College, Oxford, under the wardenship of the celebrated Sir Henry Savile. Here, in 1615, he was admitted a portionist, or post-master, one of the exhibitions founded in 1380, by John Willyott, chancellor of Exeter, the value of which was increased by subsequent benefactors before the time of Mr. Reynolds. He took the degree of Bachelor of Arts on October 15, 1618.

"Wood says that the warden Savile, 'for the improvement of his college in literature, always made choice of the best scholars, at the usual election of bachelor fellows. In the last choice which he made, about three years before his death, which consisted of six, four of them (whereof two of them were afterwards bishops), were esteemed eminent, namely, Dr. Reynolds, of Norwich, Dr. Earl, of Salisbury, John Doughty, and Alexander Fisher.'

"Mr. Reynolds became probationer fellow in 1620. This, Wood informs us, he acquired by his skill in the Greek language; and adds, that, throughout his bachelorship, he showed himself a good disputant and orator. His early works, the dates of which we can ascertain, discover an intimate acquaintance with Greek and Latin writers, a facility of quotation which proves most extensive reading, and an apt memory. He was continually enlarging his mind by study, not foreseeing that such continual sedentary employment as he and his distinguished contemporaries indulged in, would lead to the disease which embittered many years of his life.

"The time at which he took his master's degree is not mentioned; we are only told that this occurred before he went into holy orders. In 1622, when scarcely twenty-three years old, he had a great honour conferred upon him, by being elected to succeed the celebrated Dr. Donne, afterwards dean of St. Paul's in the preacher-ship of Lincoln's Inn.

"In the chapel of this inn of court, re-

built in 1609, there appears to have been no preacher, under that name, before the year 1599. Those who formerly officiated were called Divinity-readers, of whom there were two in 1580; and in 1592, two were recommended by Whitgift, Archbishop of Canterbury, to be elected from each University; but it does not appear whether four were accordingly elected. In the list preserved in the Inn, a single divinity-reader is named in 1593.

"At the time when our author's appointment took place, there certainly were two, although his name only appears in the list, as preacher. It is probable that the one was preacher, and the other assistant, as is the case at present. The person elected in the same year with Mr. Reynolds, was a divine of great fame in his day, Dr. John Preston, who died in 1628.

"It appears from his Latin dedication to the society of Lincoln's Inn, that our author either preached or lectured before them on the subjects which form the first volume of the present edition of his works. These must have attracted considerable attention, not only for the matter, but for the style, which was far more elegant than many of his brethren had attained at that time.

"This employment probably obliged him to reside in London during the greater part of the year; but he frequently visited Oxford. On one occasion (Aug. 5, 1627), he preached before the University, in Merton College Chapel; and in his sermon adverted to the controversy between Dr. Heylin and Dr. Prideaux, taking the part of the latter, who had accused Heylin of a leaning towards popery.

"In March, 1631, Mr. Reynolds was presented to the living of Brampton, in Northamptonshire, by the interest of Isaac Johnson, Esq.; and as the duties of this rectory were, in his opinion, incompatible with the preacher-ship of Lincoln's Inn, he resigned the latter, and was succeeded by Mr. Joseph Caryl, well known as the author of a voluminous commentary on the book of Job, who held the office until the year 1654. Mr. Reynolds took up his residence at Brampton, in April, and held the living until he was made bishop of Norwich.

"On the commencement of the rebellion, which Wood dates from 1642, but which might have been dated much earlier, Mr. Reynolds is said by that author to have 'sided with the Presbyterians, having been long before that time puritanically inclined.' It is not, perhaps, very difficult to guess what Wood means by Mr. Reynolds's being 'puritanically inclined.' The same, or a similar expression, he has employed in the case of many others recorded in his useful biography, who either were, or afterwards became members of



the Church of England. It seems most generally to imply that they were Calvinists. The first Calvinists, including most of the reformers, and of the compilers of the Liturgy, have been classed among Puritans. Scruples respecting certain ceremonies of the church, and the vestments of the clergy, when performing duty, created the first distinction known by the name of *Puritanism*, and afterwards of *nonconformity*. The latter was the more intelligible, and implied some dislike either to the church government, or to doctrines. Puritanism was originally a nick-name, alluding to strictness of personal piety; but was at length adopted as an honourable title, if not by the parties themselves, certainly by their biographers and historians. According to Baxter, about the time of the restoration, or perhaps sooner, the name of Puritan was very generally exchanged for that of *Presbyterian*.

"The 'Puritanical inclination' of Reynolds seems to be discoverable only in his religious principles, or probably in the strict piety and decorum of his life. His character, in these respects, stood high when he was at college, and was well known to the religious world, long before the meeting of the Assembly of Divines, by his 'explication of the xth Psalm,' first published in 1632; and afterwards three or four times, by his 'Exposition of the xivth chapter of Hosea,' 1638; and by his 'Meditations on the Holy Sacrament of the Lord's Supper,' published in 1639."—pp. xix--xxiii.

Dr. Reynolds was chosen a member of the Westminster Assembly, of whose proceedings Mr. Chalmers gives a long, and not altogether uninteresting account. Reynolds does not appear to have taken any very leading part in their discussions, so that the story of the Assembly is rather attached to his name than necessarily connected with his life. The way in which he was led to accept of the bishopric, Mr. Chalmer's thus details.

"It appears that the first offer of a bishopric was made to Baxter, by a private courtier, who knew that the Lord Chancellor intended to make the offer more publicly, and etiquette required that it should be known whether it would be as publicly accepted. Bishopricks were also offered, through the same medium, to Dr. Reynolds and Mr. Calamy. Baxter demurred, until he should acquire more knowledge of the church-government to be established. The others gave no immediate answer, but were, no doubt, re-

volving in their minds the importance of a change which many of their friends might think diametrically opposite to all their former professions. This, we shall see, was considered to be the great obstacle to one of these divines, but not to the other.

"At length, on the same day that the king's declaration was published, the Lord Chancellor asked Baxter if he would accept a bishopric. Baxter, who had just seen the Declaration, acknowledged, with thankfulness, the moderation of its terms, but desired more time for deliberation, and his principal reason appears to have been that he wished first to see the Declaration become a legal authority. The Chancellor acquiesced in his request for more time to deliberate, without noticing what certainly implied a suspicion of the king's sincerity, or rather the sincerity of those around him, by whose advice he was supposed to be guided.

"In a conference, however, with Dr. Reynolds and Mr. Calamy, Baxter agreed with them, that a bishopric might be accepted, without any violation of the Covenant, or owning the ancient prelacy. But it is not easy to discover by what process of reasoning he could arrive at the conclusion, that the acceptance of a bishopric, even if the declaration had passed into a law, would not be a violation of the Covenant. Baxter, we have already noticed, was averse to the Covenant, and prevented all persons over whom he had influence, from taking it; but instead of putting a meaning on plain words which they cannot possibly bear, might he not have acted more wisely in recommending an acknowledgment of error?

"The voice of the city, he goes on to tell us, was for him and Dr. Reynolds to accept of bishopricks, because they were 'known to be for moderate episcopacy'; but Calamy's case, he adds, was different. Calamy had preached and written, and done so much against that church-government, that his acceptance of its highest office would be too grossly inconsistent to be tolerated, even for a moment, by his friends and admirers. Baxter, on the other hand, although he seemed determined from the first to refuse, yet professed he did not refuse the preferment, as a thing which he judged unlawful in itself, but for certain reasons, or rather doubts, which had much weight in his own mind.

"While in this humour, Dr. Reynolds and Mr. Calamy consulted him again as to what he purposed himself, and what he would advise in their case. On this occasion, he repeated his opinion of the lawfulness of the episcopacy described in the Declaration, 'where better cannot be had,' but added, that 'scandal might make it more unfit for some men than for others,' alluding, probably, to Calamy, to whom,



he says, he would give no counsel. As for Dr. Reynolds, he persuaded him to accept a bishoprick, provided he publicly declared that he accepted it on the king's Declaration, and would lay it down when he could no longer exercise it on those terms"—pp. lxi. lxii.

"We have already noticed that Baxter advised Dr. Reynolds to accept a bishoprick, provided he publicly declared that he took it on the terms of the king's declaration, and would lay it down when he could no longer exercise it on those terms. All this Dr. Reynolds had previously considered as his duty, and now read to Baxter an address to the King, in which he expressed the sentiments he was to avow to his Majesty when he accepted the office. Baxter adds, rather uncharitably, because he might easily have ascertained the fact, that he cannot tell 'whether he did or no.' There seems, however, no reason to doubt that he did what he engaged to do, for the satisfaction of his own mind, and it may be safely presumed, in the absence of all evidence to the contrary, that he performed the duties of his office with a tender regard to the conscientious scruples of the Non-conformists in his diocese. No complaint whatever has been made of his conduct in this respect, nor has Calamy recorded the name of any of his clergy who were treated by him with harshness. Mr. Pierce (from Kennet) says, that 'He carried the wounds of the church in his heart and bowels to the grave with him, as is well known to many who knew him.' Nor is he the only prelate who deeply regretted the loss of those clergymen whom, by the severe letter of the law, he was prevented from retaining in the church."—pp. lxiv. lxv.

After giving a short account of the Bishop's conduct at the Savoy conference, Mr. Chalmer's concludes his narrative by noticing the last years of his life.

"Dr. Reynolds passed the remainder of his life on his diocese, with the exception of a very few visits to London, principally during his attendance on Parliament. On such occasions, in 1666, 1667, and 1669, he appears to have occasionally preached before the House of Peers, and before the King; three of these sermons, which are now among his works, were printed singly in his life-time.

"On September 29, 1671, he had the honour of entertaining, at his palace, the King, Queen, the Dukes of York, Monmouth, and Buckingham, and other nobles, then on a short visit at Norwich.

"It has already been noticed that some prelates of this period exercised their authority, in executing the laws against the separatists, with considerable moderation. Of this, we have ample proofs, in Calamy's

biography of the ejected clergy. It cannot, therefore, be thought surprising that the Bishop of Norwich, who held a like faith with the ejected, should take every opportunity either to retain them in the church, or to win them over to it, or to overlook their irregularities as far as this was possible. Calamy has not advanced a single instance of oppression in the diocese of Norwich; on the contrary, in one or two instances, where he has occasion to notice the Bishop's conduct, he speaks of him with respect. In one case, which may be found in Kennet's Register, the latter thinks that our prelate went farther than he was justified, in allowing a minister to preach who had refused re-ordination. Many of the Presbyterians might have been retained in the church, had they not refused to acknowledge the invalidity of the orders they received at the hands of the Presbyterians, and consented to be re-ordained according to the form now established in the church. Among these was the pious Philip Henry, who, on account of his excellent character, was afterwards included in the commission of the peace, by the name of Philip Henry, Esq.

"Another proof of Dr. Reynold's moderation is afforded in Fairfax's Life of Owen Stockton, a divine of considerable eminence. We are told that he officiated, without molestation, at Chattisham in Suffolk; and 'other neighbouring parishes wanting ministers, called in the help of Nonconformists, who enjoyed the liberty of their ministry for many years, if not until this day.'

"In 1676, the year of our prelate's death, a census was taken of his diocese, which was then said to contain 16,876 Conformists, and 7934 Nonconformists, a small proportion, being only 21 to 2146. In his predecessor Bishop Hall's time, out of 1500 clergymen in the diocese, not 30 were either excommunicated or suspended for nonconformity, or, as it was then called, Puritanism. From Calamy we learn, that the number of the clergy ejected was only 163; and Walker represents only 200 as the number ejected by the various Committees under the usurpation.

"For many years before his death he suffered much by the stone and gravel, disorders contracted by a sedentary life during his many years of close study. Mrs. Reynolds appears to have been afflicted in a similar manner, but survived her husband some years. He appears to have been much debilitated by frequent attacks; and for a considerable time before his death, was obliged to employ an amanuensis in his ordinary correspondence, having little more strength than to append his signature in a hand evidently enfeebled. Towards the close of his life, and when on his death-bed, he suffered,

but bore patiently, the torture of repeated fits of gravel and suppression. He died at his palace in Norwich, between ten and twelve in the forenoon, July 28, 1676, in the seventy-sixth year of his age."—pp. lxvii—lxviii.

From the life of Bishop Reynolds, we must now turn to his works, in which a permanent monument is erected to his character and talents. The first volume contains, besides the memoir, the *Vanity of the Creature*—the *Sinfulness of Sin*—and the *Life of Christ*. The first of these treatises is one of the chief performances of the Bishop's pen. And certainly few human productions contain more striking, impressive, and deeply humbling views of the nature and circumstances of man. In it and the following, which is closely connected with it, we have descriptions of depravity and infirmity, not more powerful than they are correct, and from the painful assurance of which, we can find no relief but in that Gospel, which Reynolds endeavours to illustrate in the last treatise, under the title of the life of Christ. In his description of sin, he occasionally descends too low, and employs a phraseology, from which the good taste of the present times will revolt. But to compensate for this, there are many beauties of sentiment and style. He comes nearer, in our estimation, to Leighton than any other author of that period. There is not indeed always that inimitable softness and heavenly unction, which distinguish the writings of that saintly writer; but there is much of his spirit, his felicity of expression, and his evangelical tone of thinking. He had mixed more with the world than his distinguished contemporary, from which he derived, perhaps, a greater insight into its deformity, and a greater vigour of character; but from which he could scarcely escape without sustaining injury.

(To be concluded in our next.)

*Remarks on Oaths, principally showing the Duty of Legislative Interference to abolish some and to reform others of the Oaths administered in this Country, as being false, or frivolous, or unnecessary.* Hatchard and Son, 1826. pp. 92. Price 2s. 6d.

THE continued and apparent increase of our national calamities must press upon every reflecting mind an anxious inquiry respecting the latent causes which have, in the midst of plenty, produced famine, and which, in the midst of exulting confidence and abounding wealth, have spread the most alarming suspicions and distressing embarrassments through the land. We are not politicians—we meddle not with the sudden transition from war to peace—the return to a metallic currency—the necessary effects of over-trading—the consequences of speculation—the baneful influence of the corn laws—the repeal of the ancient commercial code, or any other of those topics with which men delight to amuse or to perplex themselves. It is for us to regard, not the speculations of political economists, but the admonitory voice of experience, which, from amidst the ruins of empires, once as prosperous and as proud as our own, proclaims, in the language of revelation, that “righteousness exalteth a nation, but sin is a reproach to any people.” Guided in our inquiries by this infallible aphorism, we may easily account for our afflictions; and to avert divine judgments, it becomes the duty of every one “who sighs and cries for the abominations of the land,” not only to deplore, but publicly to reprobate them, that they may be forsaken. Amongst other national offences, we have been long guilty of the shameless abuse and violation of solemn oaths; yea, “because of swearing the land mourneth.” “Lamentable is it,” said Sir Walter

Raleigh, "that taking of oaths now-a-days is made rather a matter of custom than conscience." And what he deplored two centuries ago, has till now been fearfully increasing, through a mistaken system of legislation, which demands the awful sanction and needless repetition of oaths in cases the most frivolous and absurd; so that even Dr. Paley was compelled to admit, though he did it in silken phrase, that there does exist "a general inadvertency to the obligation of oaths, which, both in a religious and political view, is much to be lamented."

We therefore feel that the pious but unknown author of this pamphlet has done his duty as a Briton and a Christian, in exposing the character of the great majority of oaths administered in this country as "FALSE, FRIVOLOUS, or UNNECESSARY." After discussing, in the two first chapters, the lawfulness of oaths, in which he arrives at the opinions generally entertained amongst Christians, he proceeds to consider—oaths to observe or enforce local statutes—oaths administered in the universities—oaths on admission to offices and franchises—oaths relating to revenue and commerce—on judicial oaths—on the repetition of oaths—on the mode of administering oaths—on the form of an oath—with some concluding remarks. Having thus given an analytical view of this important tract, we shall only quote our author to illustrate the remarks we feel it our duty further to make upon this subject. The fact cannot be longer concealed, that the system of binding every petty transaction with the awful sanction of an oath, has at length attained to such a height of absurdity and wickedness, as well nigh to destroy the influence of the solemn appeal, and to blunt the moral sense of those who are required to take it, and who are thus, by the law,

made to violate the law, by an act of deliberate perjury, almost at every stage of human life. This may be thought a bold assertion, but we are prepared to illustrate and sustain it.

Suppose a gentleman of fortune places his son on the foundation of Winchester College: at the age of fifteen, the lad is required to take a solemn oath to observe the founder's statutes, and which expressly forbids him "*Secreta revelare ad extra*:" but how must this young gentleman laugh at the mummery of this oath, seeing that the grave enactments of William of Whykeham, which he swears to keep, like the secrets of freemasonry, are in fact perfectly unknown to him, being locked up in the safe custody of some episcopal Warden, and to which statutes he has no access without special application to him for the purpose! It was the intention of William of Whykeham that seventy *poor* scholars should be educated in his munificent establishment, and therefore the phrase, *pauperes et indigentes scholares*, is employed again and again in the statutes, as descriptive of those who should be alone elected; and the good man, to make surety doubly sure, enacted, that if any scholar should afterward possess, in temporals or spirituals, *annui valoris centum solidorum*, a hundred shillings a-year, he should be expelled the College. Now this youngster swears to observe those statutes *secundum planum literalem et grammaticalem sensum et intellectum* in their plain and obvious sense, which he has never seen, or if perchance he has seen them, which exclude him, on account of his patrician rank and fortune, from the foundation! Yet there he stays, revelling in the profligate expenditure of his rank, in direct violation of the oath which he has taken, patronized and caressed by the guardians of public morals. This is, however;

in every sense, his novitiate—perjury not excepted:—the young gentleman must go to the university, and then devote himself to the church, the bar, or the senate; or should he choose even the life of a country gentleman, he will yet have enough to do, in this awful work of forswearing! But let us attend him to his next stage.

The youth arrives at Oxford, and appears before the Vice-Chancellor, describes his rank in life, and pays a matriculation fee, subscribes to the thirty-nine articles, takes the oaths of allegiance and supremacy, and swears “to observe all statutes, privileges, and customs” of the university: and though there is an “*επιτομή seu explanatio juramenti, &c.*” which is a long discussion on the meaning of the oath, which points out the various cases in which those who transgress the statutes are guilty of perjury, and condemns as a violation, the systematic neglect of any statute, however obsolete; yet our young collegian, in common with his venerable seniors, reckless of the oath, habitually neglects these musty enactments.

“The promises made by the matriculation oath are not limited to the period of pupilage. The words expressly extend the obligation to the whole time of the person continuing in the university. Yet are the same promises repeated with the solemnity of an oath, every time the matriculated member takes any new degree. For what purpose? Is the matriculation oath grown stale by a few years residence in the university? Or is its obligation so little considered, and so soon forgotten, that it is found necessary to renew it every three or four years? So in colleges, the oath to observe the statutes, which is first taken on admission to a scholarship, is repeated on admission to a fellowship. This also is needless. Is this repetition consistent with the spirit of our Saviour’s injunction, ‘Swear not at all?’ Is it quite free from the sin of taking God’s name in vain?—pp. 46, 47.

We have not room to illustrate the full extent of this fearful system, as our student passes through his collegiate course, in which, at

every stage, he swears that he has kept the statutable terms, performed the statutable exercises, subscribed the statutable declarations, and paid the statutable fees, the latter being the only parts, we imagine, of which he has been ever reminded: but we quote the testimony of the writer of this pamphlet.

“I have witnessed with pain the effect produced by them on the minds of the young men, by whom they are taken. I have witnessed the ridicule, which is by many cast upon these oaths, just before they go up to the proctor who administers them; and I am satisfied, that the mischief produced by the practice is neither slight nor transient. The young mind is thus accustomed to trifle with an oath; and the habit or impression is not left behind, when the individual leaves the university.”—pp. 52, 53.

Now, to whatever profession the young gentleman turns, whether he enter the Church, the Inns of Court, or the Parliament, the same scandalous system awaits him.

“I have heard of a member of parliament, who, when asked in what sense he had, on taking his seat, subscribed the declaration, (required of members of parliament, by stat. 30 Car. II. sec. II. cap. I.) that the sacrifice of the mass is idolatrous, replied, that he had not much considered it; that he looked upon those things, much like the college oaths and subscriptions. Well does such a sentiment, as this deserve the consideration of our legislators! It is inevitable, that by the multiplication and repetition of oaths, and declarations, and subscriptions, some unnecessary, some unmeaning, some trifling, some antiquated and scarcely intelligible, the awe with which oaths would otherwise be taken, and solemn declarations made or subscribed, should be essentially impaired; and while some, perhaps, of tender conscience, are by these barriers repelled from employments, for which they are pre-eminently qualified, the great majority do without reflection, as others have done before them, and are doing around them; and thus the object of the legislature is defeated, and laws intended to exclude unfit persons from office, have only the effect of excluding some who may, of all others, be the best qualified.” pp. 53, 54.

But, alas! this profanation is not confined to the patrician orders; it is emphatically a national

sin, interwoven with the whole polity of the country, extending even to municipal and commercial transactions. The young trader cannot become free of the company to which he belongs, and of the city of London, where he may chance to dwell, without taking oaths of the most distressing character to a conscientious mind.

"The oath taken on admission to the Goldsmith's Company, in the city of London, is a specimen. The candidate for admission swears (among a variety of other matter) not to set pearls in gold. If, therefore, any person, having taken up his freedom in this company, afterwards carries on the trade of a goldsmith and jeweller, it is obvious, that, in the common course of his business, he violates this oath every day of his life. Those, indeed, who exercise the trade of a goldsmith, do not necessarily take up their freedom in the Goldsmith's Company; and many take up their freedom in that company, who have no intention of carrying on the trade. The apprentice who claims his freedom by service, the son who claims it by birth, takes it up in that company of which his master, or his father, as the case may be, is free, without regard to the business which he has learnt, or in which he proposes to gain his livelihood. Still the oath is very objectionable. If the person, who takes it, is to exercise the trade of a goldsmith and jeweller, he pledges himself to abstain from a practice, which he intends to follow every day of his life—if he intends to carry on some other business, the oath, in this part, is nugatory."—pp. 59, 60.

Do commercial pursuits lead him to have transactions with his Majesty's customs, he will there be required to take a multitude of oaths, notoriously objectionable.

"That a custom-house oath should have become a proverb, is the disgrace and the sin of the nation. Whence has this arisen? In part from the multiplicity, and in part from the nature, of the oaths imposed by the legislature. The multiplicity of these oaths is mischievous; it familiarizes the mind of those who take them to a ceremony, which should never be approached without awe, but which, from habit, many go through with as much unconcern as any other part of mercantile business. The nature of these oaths is in many cases objectionable, sometimes relating to matters respecting which the deponent has no knowledge,

nor any means of forming a belief; sometimes being in a prescribed form, or of a prescribed tenor, not adapted to the variety of circumstances which arise in commercial transactions. Where an oath is required respecting matters, of which the deponent can have no certain knowledge, or probable ground of belief, a carelessness as to the contents of an oath is the natural result; and, where an oath is required in the prescribed form, or of a prescribed tenor, the conscience first bends to take it, in a sense not justified by a rigorous construction of the oath, in a case where it might perhaps be fairly presumed, that the legislature, if it had foreseen such a case, would have framed the oath so as to meet it; and afterwards the oath is taken in cases, which do not admit of any such palliation.

"It is not necessary, under this head, to enter into detail. One or two specimens of these oaths may suffice. One specimen may be taken from the act of the last session for the general regulation of the customs, 6 Geo. IV. cap. 107. This act is a new code of custom-house law, the several laws relating to the customs having been repealed by a previous act of the same session. The specimen which I would select, is the oath which the owner, or commission-merchant, or his agent, having shipped for exportation goods on which a bounty or drawback is allowed, and having obtained a debenture for such bounty or drawback, is required to make before he can obtain payment of the debenture. He must 'make oath upon the debenture, that the goods mentioned therein have been actually exported, and have not been relanded, and are not intended to be relanded in any part of the United Kingdom, nor in the Isle of Man, (unless entered for the Isle of Man,) nor in the Islands of Faro or Ferro.' How can an owner or commission-merchant residing in London know, whether the goods have or have not been relanded in Ireland, or the Isle of Man, or the Isles of Faro or Ferro? How can a commission-merchant or an agent have such a satisfactory knowledge of the intention of his principal, as to be able to swear positively that the goods are *not intended* to be relanded in any of the places specified in the oath."—pp. 62--64.

It will not therefore surprise our readers to be informed, that, a few years back, a respectable wholesale house in the city kept a simple half-witted man on purpose to go through this drudgery of swearing, which none of their better informed and upright servants would undertake!

Suppose, again, our young citizen prospers in his business, and is elected to the dignified parochial office of churchwarden—he enters upon his duties by swearing, with 20,000 of his brethren in the same office throughout the kingdom, that he will “present all such things and persons” as to his “knowledge are presentable by the laws ecclesiastical of this realm.”

“Now by the canons of 1603, the persons and things, which churchwardens are to present, are distinctly pointed out. By canon 109: ‘If any offend their brethren, either by adultery, whoredom, incest, or drunkenness, or by swearing, ribaldry, usury, and any other uncleanness, and wickedness of life, the churchwardens, or questmen, and sidemen, in their next presentments to their ordinaries, shall faithfully present all and every of the said offenders, to the intent that they, and every of them, may be punished by the severity of the laws, according to their deserts.’ And by canon 110: ‘If the churchwardens, or questmen, or assistants, do or shall know any man within the parish, or elsewhere, that is a hinderer of the word of God to be read or sincerely preached, or of the execution of these our constitutions, or of a fautor of any usurped or foreign power, by the laws of this realm justly rejected or taken away, or a defender of popish and erroneous doctrine; they shall detect and present the same to the bishop of the diocese, or ordinary of the place, to be censured and punished according to such ecclesiastical laws as are prescribed in that behalf.’ And by canon 111: ‘In all visitations of bishops and archdeacons, the churchwardens, and questmen, and sidemen, shall truly and personally present the names of all those which behave themselves rudely and disorderly in the church, or which, by untimely ringing of bells, by walking, talking, or other noise, shall hinder the minister or preacher.’ And by canon 112: ‘The minister, churchwardens, questmen, and assistants of every parish church, and chapel, shall yearly, within forty days after Easter, exhibit to the bishop or his chancellor, the names and surnames of all the parishioners, as well men as women, which being at the age of sixteen, received not the communion at Easter before.’ And what, I would ask, would be the consequence, if the churchwardens of any parish should, according to the exigency of their oath, present all such offenders? Would not an unquenchable torch of dis-

cord be lighted up in the parish? Would they not infallibly ruin the peace, and exhaust in litigation the purses both of themselves and their fellow-parishioners? But in point of fact, no churchwarden ever makes such a presentment. Twice a-year he delivers at the visitation answers in writing to a list of printed questions, previously sent to him by the bishop or archdeacon, answers (it is generally understood) frivolous and unmeaning in the extreme. The whole is, by all parties, considered as a farce; and (if I am correctly informed) the bishop or archdeacon seldom, if ever, looks at the return. If the churchwarden escapes the guilt of perjury, it is because, happily, he knows not what persons and things are ‘presentable by the laws ecclesiastical of this realm:’ but I see not how the oath can escape the censure of being a profane ceremony, in which God’s holy name is taken in vain, and its sanctions given to a promise not understood, or (if understood) not intended to be performed.”—pp. 56–59.

Many other illustrations might be offered; but our minds sicken at these details of legalized transgression, which are continued undisturbed from age to age: we will therefore close this article with the impressive appeal of the respectable writer before us, thanking him sincerely for the labour he has bestowed on the subject, and recommending his pamphlet to the attention of all those who believe that a national transgression leads on to national ruin.

“Has not, therefore, a case been made out for the interference of the legislature? Is not God’s holy name taken in vain, under the sanction and at the requisition of the laws, not on a few occasions, but continually, habitually? Is not this a national sin? Does not this tend to destroy the reverence due to an oath, and relax the bonds by which society is held together? Has not the sanction of an oath already lost much of its efficacy in respect of oaths of office, and in matters of trade and revenue? And, if it is still in a considerable degree respected in our courts of justice, can we expect that they will long escape the demoralizing effect of the present system? Has not the multiplicity of frivolous and unnecessary oaths administered in our universities a most dangerous tendency to corrupt the very sources of national morality? The subject is an awful subject, and I fear I may not have done it justice. But I would in conclusion



ask, if the third commandment is continually, and habitually and systematically violated in this country, not merely by that customary and profane swearing which the laws, though under most inadequate penalties, prohibit, but in oaths administered at the requisition or under the sanction of the laws or of those local customs and statutes which the laws allow, will not God visit for these things? Can we, if we persist in this course, hope for his blessing on the nation? These are serious questions, which I would earnestly press upon the consideration of all those who are by the laws of the country intrusted with a voice in the legislature." pp. 90, 91.

*History of the Commonwealth of England, from its Commencement to the Restoration of Charles the Second. By W. Godwin. Vol. II. 8vo. Colburn.*

HAVING introduced the first volume of this important work to the attention of our readers, in our number for February, 1826, it is not necessary that we should again enter at large into an examination of its merits. The admiration we expressed of the first volume, is more than due to the present. The difficulties attendant upon the undertaking, multiply as the historian advances to that great crisis of public affairs, which led to the execution of the king; and it strikes us that Mr. Godwin's talent rises with the difficulty of his subject. No one who is not well acquainted with the literature of those times, — a mass of political and theological speculation, not equalled either for bulk or subtlety by any succeeding age, can possibly be aware of the merit of a historian, who presents a candid and comprehensive statement of the transactions of that period, and a just portraiture of the eminent men of all parties, by which it was distinguished. The pleasure we have felt in the perusal of this second volume, exceeds that excited by the first, because the composition of the work is more graceful and easy, and the illus-

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tration of events displays greater labour and caution. The author has spared no pains to possess himself of accurate information. He has evinced considerable skill and acuteness in testing or correcting statements of facts made by party men. After having examined and exposed one of the empty boasts of King Charles to the Privy Council of Scotland, respecting the growth of the royal party, he expresses a feeling which has, no doubt, often crossed his mind in the course of his researches, when the contrary or partial statements of different writers had left him in perplexity, or when the absence of all light upon some important transaction had plunged him deeply into the ocean of conjecture.

"It is thus that history is obliged to grope its way in treating of the most considerable events. We put together seemings, and draw our inferences as well as we may. Contemporaries who employ themselves in preserving facts, are sure to omit some of the most material, upon the presumption of their notoriety, and that they are what every body knows. History, in some of its most essential members, dies, even as generations of men pass off the stage, and the men who were occupied in the busy scene become victims of mortality. If we could call up Cromwell from the dead, — nay, if we could call up some one of the comparatively insignificant actors in the time of which we are treating, and were allowed the opportunity of proposing to him the proper questions, how many doubts would be cleared up, how many perplexing matters would be unravelled, and what a multitude of interesting anecdote would be revealed to the eyes of posterity! But history comes like a beggarly gleaner in the field, after death, the great Lord of the domain, has gathered the crop with his mighty hand, and lodged it in his garner, which no man can open." — pp. 29, 30.

Mr. Godwin appears to us peculiarly distinguished, by a wise and ardent love of freedom. No stigma of fanaticism, or scare-crow of rebellion, can deter him from doing justice to the high-born emotions of the men who consecrated themselves at its shrine. Through all the perplexities of party interests, and all the tangled

threads of personal, sectarian, or state policy, he pursues the favourite theme, and never fails to inspire into his readers a portion of his own admiration and enthusiasm. We must be permitted, however, to say his favourite passion neither blinds him to the errors and defects of the men who symbolise with himself, nor to the excellencies, personal and public, by which many of their opponents were characterized. He has all the ardour, but none of the precipitancy of an enthusiast, and appears to look upon the events and characters of the times he chronicles, with a large measure of that *lumen siccum* which is as praiseworthy and essential in the historian and the philosopher.

We have yet seen no annalist who has so thoroughly sifted the principles of the three leading parties of the time, or who has more faithfully represented the ends and motives by which they were respectively actuated, during a series of years, and through a long course of complicated and fearful transactions. The following citation exhibits the relative state of the Presbyterians and Independents in 1645, when the total repugnancy of their mutual principles, as to the theory of government began to be seriously felt.

"It has already been mentioned, that in the autumn of 1644, Cromwell moved for, and obtained a Committee of the two Houses of Parliament, to be joined with the Scots Commissioners, and a Committee of the Assembly of Divines, whose business it should be to take into consideration the differences of opinion in point of church-government, and endeavour a union, if possible; or, if not, to apply themselves to advise means by which tender consciences might be borne with, consistently with Scripture and the public peace. This Committee was afterwards known by the name of the Committee of Accommodation. The Presbyterians, including the Scots, inclined to the first part of the alternative here stated; and seeing that their adversaries were too formidable, both in energy and ability, to be subdued by

means of rigor alone, consented to call on them for a statement of what they required, and were willing to consider whether, by some unessential sacrifices, they could win them over to the union they so earnestly desired. But the Independents did not approve of this mode of settling the business, and, to the great astonishment and scandal of their opponents, not contented with being tolerated themselves, insisted upon the same privilege for Anabaptists, Lutherans, and the adherents of every kind of error, provided it were 'not fundamental,' or maintained against knowledge. Another question, intimately connected with this, and not less earnestly debated, was that of ecclesiastical discipline, or the power of the keys. This contained in it admission to or exclusion from the symbols of the Christian faith, excommunication and church censures, together with such incapacities and badges of disgrace as it might be deemed proper to annex to those censures. The power of suppressing heretical doctrines was not complete without that addition. The Scots, therefore, and the adherents of their system in England, required that this power should be vested exclusively, and in its full extent, in the officers and councils of the church. There was no question that the Presbyterian hierarchy and gradation of classes and officers were to be set up in England by law. The power of discipline was therefore to be ceded to the hierarchy; but it was disputed with what limitation it was to be given; and next the friends of liberty insisted that an appeal should lie from the censures of the church to the judgment of parliament. Of course all the common topics lay open in this case, against the sacrilege of referring what was done by spiritual persons in their exercise of their functions, to the examination and control of a lay assembly. The power of the Independents, however, was perpetually increasing. It was the army of the new model that won the battle of Naseby, and, after that victory, had with so much vigilance and success completed the campaign; and their exploits stood in strong contrast with the fluctuations and irresolute proceedings of the commanders in former years, and with the inactiveness and inefficiency of the Scots army in the present year. The parties in this great contention for religious and intellectual liberty were very closely matched; and seldom has any struggle been carried on with more vigorous pertinacity. On one side were the City of London, the London clergy, and, doubtless, the majority of the clergy throughout the kingdom, the assembly of divines, and the potent and combined body of the Scottish nation. On the other side were the army, the religious Independents, the political Independents, the Erastians, such as Selden

and Whitelock, and a combination of men of the highest degree of talent, Cromwell, Vane, St. John, and others. The parliament itself was nearly equally divided; and sometimes the one party had the prevalent authority, and sometimes the other. The most earnest contention was directed to the point of excommunication, in which the church demanded to be vested with a full and unlimited authority. The adversaries of Presbyterian usurpation directed their efforts to the controlling and shackling that authority. They first caused the House of Commons to call on the Assembly for a specific enumeration of those disqualifications which should be sufficient to shut out the individual from a participation in religious ordinances, that this enumeration might be inserted in a law to be made on the subject. The Assembly consented to give in an enumeration, but urged the necessity of its being followed with a general clause, providing for other scandals and irregularities not contained in the schedule. Another point in which they were thwarted about the same time, was in a vote of the House of Commons, by which it was provided, that if any person should find himself aggrieved by the proceedings of those possessing authority in any particular congregation, he should have the liberty of appeal to the Classical Assembly, from thence to the provincial, from thence to the national, and finally to the parliament; thus giving to the civil authority the superiority, in the last resort, over the ecclesiastical. Thus far the business had advanced previously to the great event of the battle of Naseby."—pp. 62—66.

We have remarked in the whole of Mr. Godwin's work, a commendable abstinence from bitter invective, and a readiness to explain, upon the most candid and liberal principles, the mistaken notions and unjustifiable acts of the wise and good men of all parties. He seems always alive to the difficulties of their situation, and the novelty of the dilemmas into which they were thrown; and while he feels bound in conscience and consistency always to lean to liberal measures, and to award the largest meed of his approbation to the most tolerant party, he yet censures in measured phrase, and always condemns with moderation and temper. There is great perspicuity and condensation in his statements, and we think him much

more felicitous than all his predecessors upon English history, in conveying an intelligible and orderly narration of the facts he wishes to represent. We do not sympathise with him in all his attachment to republicanism. He appears to us to look at it rather in the *ideal* than the *practical*. In the former it is the most beautiful, in the latter the most deformed of political systems; yet we cannot refuse our admiration to the following able passage.

"Changes in the political government and constitution of a country will, by men of a humane and conscientious temper, be proposed with caution, and endeavoured to be executed with wariness and moderation. But when important alterations are absolutely required, those persons are scarcely to be censured, who, in the improvement they meditate, should carry forward their thoughts to the best, to that system which will operate in a way the most auspicious to moral courage and social virtue. England can hitherto scarcely be said to have exhibited any political state that should excite the partiality and attachment of an enlarged and reflecting mind. Under the feudal system, the Lords only had a species of equality and power, while the cultivators of the soil were slaves. When that system declined, the wars of York and Lancaster succeeded; and it was difficult to say, what party would finally prove the stronger, in the close of that universal embroilment and confusion. In point of fact, the ascendancy of the Tudors followed; and, though there then existed among us many of the elements and materials of freedom, the administration was for the most part despotic. It needs no great stretch of fairness and penetration to enable us to say, whether the government of the first two Stuarts was such, as a true friend of man would have wished to see revived and perpetuated. Charles, so the firmest and most masculine spirits of the age pronounced, had forfeited his title to the crown of a free people. He was a lover of arbitrary power, (we will not lay much stress upon that); he had shown himself, in a variety of instances, a man whose engagements and protestations were no way to be relied on. He had waged war upon the representative body delegated by the nation; nothing could extinguish the hostility of his spirit; he had applied himself to arm his partisans in every part of the empire, the Catholics of Ireland, and hiring forces from every quarter of the world, to work his will upon the nation.

It is not a light thing for a sober and magnanimous people willingly to place at their head, and endow with royal prerogatives, a man who for successive years had shed their blood in the field, and sought to subdue their resistance and their courage. Another consideration, most material in the case, was the passion of a great majority of the nation for religious reform, and the aversion with which they regarded the old hierarchy. Surely, if change, if a new system can be commendable, a more favourable opportunity could not have offered itself. The Commonwealthmen were earnest to try of what stuff their countrymen were made, and whether, as Montesquieu says, they had virtue enough to fit them for, and to sustain a popular government. The master-spirits of this time were not contented with the idea of a negative liberty, that should allow every man to obey the impulses of his own thought, and to use his power of body and mind as he pleased; they aspired to a system and model of government, that was calculated to raise men to such excellence as human nature may afford, and that should render them magnanimous, frank, benevolent, and fearless, that should make them feel, not merely each man for himself, and his own narrow circle; but as brethren, as members of a community, where all should sympathise in the good or ill fortune, the sorrows or joys of the whole."—pp. 497, &c.

These extracts will, we think, commend the work more effectually than any lengthened comments, in which we might have been tolerated. The calm, dispassionate, and dignified style of the whole performance, we cannot too much commend. The industry and research of the author are amply compensated by the important light he is enabled to throw on innumerable transactions, and the consistency which he is enabled to attach to the movements and measures of the different parties of the time. The Presbyterians, indeed, will have little cause to applaud his labours, since every step of his investigation brings to light new evidences of their selfish and intolerant principles. The excellence of many of the men who figured in that party is not to be questioned; but that Presbyterianism was then only struggling

for the mastery, and not for the common liberties of mankind, is put beyond dispute. They were ready to inflict on others, what they had formerly endured themselves, and had certainly acquired neither wisdom nor moderation by all the things they had suffered. They were avowed and furious opposers of toleration, and though we have seen the fact disputed by some of the northern Presbyterians of modern times, yet they will allow us to say, that all history awards to the Independents the palm of being the earliest, the steadiest, and the most consistent advocates of liberty of conscience. Mr. Godwin's statement of facts on this point, is the most complete and lucid of any that has yet been exhibited, and we trust the success of his work will be commensurate to the labour it has cost him, and not unworthy a nation which has always been, and still stands, pre-eminent for its love of liberty.

The only point on which we feel disposed to offer a passing remark, by way of drawback, is in reference to his want of sympathy in the high religious attainments of many of the leading men of the Commonwealth. It was evidently not in the contemplation of Mr. G. to touch upon this feature in their character. It was possibly wise, that he has here been silent. We cannot but commend him for a forbearance, which might have betrayed incompetence on his part, and only have marred the utility of his undertaking—at the same time, it is a problem worthy the consideration of his profoundest philosophy—under what auspices were generated and matured that unrivalled excellence and magnanimity of character, which, in this distant review of it, so powerfully constrain the reverence of his understanding, and so triumphantly captivate the best feelings of his heart? These men

were Christians—and Christians of the highest order. We do not complain that Mr. G. has not done them justice, or that he has failed to tell us, that all their high qualities of intellect and heroism were combined with a profound respect for revelation; we do not complain that he has, after the example of the heartless Hume, and the malignant Gibbon, derided the men on account of their religion, or wounded their religion through the sides of the men. There is evidently too much of true greatness of soul about Mr. G. to have betrayed him into such folly; but all we regret is, that he is morally incapable of doing justice to the prime and predominant ingredient in the characters of the men he admires. He has done justice to their names, and to their deeds; but the inspiring cause of all their greatness, their intense devotedness to the love of God and man, and the conscientious discipleship they had submitted to in the school of Christianity, is but slightly noticed. We are not unwilling, however, to accept Mr. Godwin's services as far as they reach, and though we could have wished for a deeper tinge of sympathetic feeling in the religious principle of the great men, whose history he emblazons, we yet tender him our best thanks for the candour and respect he has uniformly shown to religion and religious men—a candour and respect which appear to us to indicate a state of mind, in reference to Christianity, considerably meliorated from that of his earlier years.

*A Review of Nonconformity: a Discourse delivered at the Ordination of the Rev. J. Kennedy, at Bury, Lancashire, September 7, 1825. By John Ely. London: F. Westley.*

WE certainly owe an apology to the very respectable author of this

Review of Nonconformity. But we can assure him, that his discourse did not escape our attention at the time of its first appearing; and we really suspect, that the full confidence we had as to its speedy and extensive circulation may have exercised some unconscious influence in leading us to mislay it for so long a period of time. Mr. Ely, before this, had presented to the public two or three single sermons, indicating a considerable share of talent; but rather wanting in chasteness and condensation of style. But, in the present discourse, we find an unusual quantity of thought and information, distinguished by great force and compression. It presents a rapid indeed, but most valuable history of Nonconformity, in language at once clear and energetic.

After taking a comprehensive view of the rise and progress of the Reformation, the writer adverts to that miserable policy, which produced the Uniformity Act. He takes notice, of course, of the Five Mile Act, pronounces an eulogium on the memory of William the Third, and expresses that high sense of regard, which, we believe, all Dissenters entertain for the house of Hanover. From the second part of this discourse, in which Mr. Ely proceeds to certain general positions, we quote his remarks on schism.

“ Separation is not necessarily schism; and, therefore, how will the Church of England roll away the charge of schism for its separation from the Church of Rome? or how shall we interpret the Scripture injunction, to withdraw ourselves from such as walk disorderly? Nor is the party of separatists necessarily schismatics, because it happens to be inferior in number or in power; for after the manner which the predominant voice called heresy, did the primitive Christians worship the God of their fathers. Though the separatist were a single individual, he might perchance have rights, and truth, and conscience on his side. . . . .

Nor would the separatist be necessarily schismatic, even though the party from which he might separate should be a true church; for, when Paul saw those that 'were apostles before' him, endeavouring to impose the yoke of Jewish ceremonies on the church; even to them, 'he gave place by subjection, no, not for an hour;' but boldly remonstrated with Peter, saying, 'If thou, being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?'—pp. 24, 25.

We believe the author is perfectly correct when he adds—

"How reluctant the Nonconformists were to separate from the English Church, is manifest from the whole history. Long did they continue silent, hoping for better times, before they ventured to disunite themselves. Earnestly did they petition for that liberty of conscience which was refused them. For more than a century did they solicit for a comprehension. They wished not to impose their views upon their brethren; all that they desired was, to be allowed liberty in certain points, in regard to which their own consciences demurred.

"If their demur be deemed perverse and vexatious, because it respected vestments, and postures, and ceremonies; let it be recollected, that these things stood intimately associated with the papal superstition, and exerted over a people, but just emancipated from the papal yoke, a most dangerous influence. Let it be recollected, that it was the *principle* of human imposition, rather than the minute ceremonial to which they objected. And let it be recollected, that it was not they that attached so much importance to these ceremonials, they wished them to be left indifferent; it was by their enemies that they were made terms of communion."—pp. 25, 26.

We should very unwillingly take a low station assigned us among the opposers of the errors of popery; but we have often thought, that there is something highly objectionable, in so frequently publishing cheap abridgments of Fox's *Book of Martyrs*; not that we at all doubt the general accuracy of his melancholy and horrifying statements; but we think, that the abstracted manner in which they are, for the most part, brought before the public, tends to instil,

particularly into the minds of the young, some erroneous ideas. Instead of designating any period of persecution by particular epithets, such, for instance, as pagan, or popish, we would rather represent every persecution as the effect of that carnal mind which is enmity against God, or, at best, of that misapprehension respecting the political innocence of mere theological opinion, which has clung to the minds of some from whom we might have expected better things.

Popery, indeed, as a religious system, appears to us essentially and unalterably intolerant, and its tendencies to persecution are too obvious; but we wish to do all the good we can to Catholics, and doubt whether we are at all likely to obtain a patient and candid hearing from them, after we have reminded them of the cruel and antichristian conduct of their forefathers. Besides, how many denominations of professing Christians are there, who could with propriety assert an entire exemption from all culpability on this head! Some, besides the Catholics, have been very deeply involved in this kind of criminality; and it is, therefore, quite unfair to represent the adherents of popery, as the only persecutors. Mr. Ely justly remarks—

"The Nonconformist Martyrology might constitute another folio, in which the names of thousands and tens of thousands might be enrolled. They suffered fine and imprisonment; they dwelt in woods, and went into voluntary exile; they were treated with ribald scorn by lordly ecclesiastics, and exposed in pillories to the hootings of the mob; their flesh was branded with hot iron, and their persons were cruelly dismembered."—p. 26.

We could easily extend our quotations, but must content ourselves with recommending this discourse as one of the best on the subject that ever came under our notice.



## LIST OF NEW PUBLICATIONS, WITH SHORT NOTICES.

A SERMON ON THE DEATH OF JOSEPH BUTTERWORTH, Esq. late *M. P. for Dover*. Preached at Great Queen Street Chapel, on Sunday, July 9, 1826. By Richard Watson. 8vo. pp. 33. Kershaw. — This interesting sermon is rather a biographical portraiture, or a funeral oration, than a discourse on the text, (Gal. i. 24,) which the preacher selected for the occasion. It is, however, characterised by that accurate discrimination, and impassioned fervour, which usually mark the discourses of Mr. Watson. After an eloquent and impressive introduction, containing some remarks on the text; the entire sermon is confined to an exhibition of the private and public character of the worthy and benevolent individual, whose death all classes of the Christian world must sincerely deplore. Mr. W. commences his eulogy, by referring to the evidence of Mr. Butterworth's "conversion to the true knowledge and faith of our Lord Jesus Christ," as the basis of all his personal and social worth. Of his religion, he observes, that "it was devotional"—"social"—and "truly Catholic." To his "zeal and benevolence," he then refers, as marked traits of his personal character, and enters more particularly into the consideration of his public life. We cannot follow Mr. W. into all his detail of the political conduct, and Parliamentary principles of his friend; nor on one topic especially, are we prepared to record our approbation in terms so unqualified as those adopted by the reverend panegyrist. But we are nevertheless firmly persuaded, that Christian principles and motives had a preponderating influence in forming the public character of Mr. B., and that his ultimate objects, in all his Parliamentary connexions, were such as regarded the honour and interests of his country, and the promotion of truth and happiness through the world. We wish that more of fact and incident could have been supplied, as illustrative of the character of the Christian and the philanthropist; for these were the highest distinctions possessed by the subject of the oration before us; and while we devoutly regret his removal, we sincerely recommend this valuable memorial of his character and his worth.

A TREATISE ON THE DIVINE SOVEREIGNTY. By Robert Wilson, A. M. 8vo. 6s. 6d.—12mo. 3s.

MEMOIRS OF THE LIFE AND WRITINGS OF THE REV. ANDREW FULLER, Pastor of the Church at Kettering, &c. By J. W. Morris. New Edition, corrected and enlarged. 8vo. pp. 375. Wightman and Cramp, 1826. Price 7s. 6d.—It gives us great satisfaction to announce a "new and corrected edition" of this valuable work. On former occasions, we have recorded our opinion of the high character and distinguished excellence of the late Andrew Fuller. The memoir before us is in many respects different from the interesting volume, published by the late venerable Dr. Ryland. The materials for biographical detail, in the possession of Mr. Morris, were less minute and ample than those entrusted to the Doctor; but he has made better use of them, and has presented a portraiture of the intellectual and ministerial character of Mr. Fuller, so marked by versimilitude, and so admirably graphic in its expression, that it starts like life from the canvass, and gives every impartial beholder, the decisive impression of its fidelity. To the theological student in particular, we recommend the volume before us, as one that presents an admirable account of the leading publications of one of the most acute and powerful writers of the present age.

## PREPARING FOR PUBLICATION.

The Amulet; or, Christian and Literary Remembrancer, for the year 1827. It will be published early in the month of November next, and will be embellished by twelve beautiful and interesting engravings of the very highest character, from paintings by many of the most eminent Artists of the age, including Howard, R. A., Stothard, R. A., Wright, Stepanoff, Corbould, Westall, R. A., Farrer, &c. &c. The Literary portion of the Work, consisting of nearly a hundred original Tales, Essays, Descriptions, and Poems, has been contributed by above fifty of our most popular living Authors—among others, by Mr. Montgomery, Mrs. Hemans, Mrs. Opie, B. Barton, Miss Edgeworth, Miss Mitford, Rev. Dr. Walsh, Mrs. Hofland, Miss Landon, the Author of "May you like it," Rev. T. Dale, Josiah Conder, Mr. Jerdan, Rev. W. S. Gilly, John Anster, LL.D., &c. &c.—A new type has been cast especially for the publication, and every exertion has been used to make the volume worthy of the advanced state of literature and the arts.

## RELIGIOUS INTELLIGENCE.

## EXTRACT OF A LETTER FROM ITALY.

*St. Januarius's Day--a grand Procession--the Miracle of liquifying his Blood--a Phrenological Observation on the Monks--the Festa of the Madonna del Arco, &c. &c.*

Naples, May 25, 1826.

I went to the church of Santa Chiara (Saint Clair), on St. Gennaro's, or Saint Januarius's day, to see the liquifying of the saint's blood, which the people say is a standing miracle, expressly performed to maintain in its full vigour the faith of the inhabitants of Naples. The sides of the church were crowded by the populace when I arrived; but the centre was kept clear by soldiers, who made way for me, as a foreigner, to pass up near the altar, where seats were arranged for the strangers, and where I found most of the travelling English, as well as French, Russians, and Italians from the provinces. The image of the saint, within the silver head of which is the real skull, was brought from the cathedral in the morning, and was placed at one side of the altar. On the left hand, separated from the rest of the people, were arranged about 100 old women, descendants from the family of the saint, or from his nurse. These are privileged people, and claim a great share in the ceremony. After sitting some time, the music, from a temporary orchestra, began playing very sweetly, and there appeared at the door the commencement of the procession. All the monks, from all the different monasteries of Naples, bearing their different banners, passed with slow and solemn step up the centre of the church, bowing one and all as they approached the image. Then came other images of saints, male and female, to the amount of forty, borne on men's shoulders; every one in its turn stopping before their chief and patron at the altar. A priest stood on the steps to do homage to each of these worthy silver-wigged personages, and while he shook incense under their noses, the old women hailed them with screams of welcome, making a discord in the church, which could only be permitted to St. Gennaro's relatives. Then followed nobles and state officers, and all the distinguished personages of the court and the city, in their dresses of state, and last of all, at the end of a procession, which occupied at least an hour, came the thing, which was the heart, and soul, and spirit of the whole matter--the thing by which, and on account of which, all the puppets had been put in motion--the

blood of the saint. It was carried under a splendid canopy, and surrounded by every circumstance that could make it imposing. I wish Mr. C. could have been there; it would have done his heart good to have seen his enlightened friends, gentle and simple churchmen, noblemen and plebeians, all falling down on their knees in humble adoration, as this precious relic was paraded before their eyes; a present Deity could hardly have produced a greater sensation. At length it reached the altar, and was placed, by the hands of the Cardinal Archbishop, opposite to the image of the saint. Some persons, and amongst them some English, of which number I contrived to be, were admitted within the altar, and formed a crowd close round the precious object of all this ceremony. The vial was taken out of the splendidly decorated vase, and shown to the people; it contained some brown matter, that looked like congealed oil, and after sundry turnings before the light, and sundry kissings of the devout; accompanied by the loud and piercing screams of the before-mentioned old women, who called in no very elegant or gentle terms on their saintly relative to keep his promise, and, who impatient of delay, at length raised their voices to a shriek, that seemed to rend asunder the church itself, the stuff began to spread, and as the Archbishop turned it round, it ran in two distinct streams on the side of the glass; at this moment the ringing of a little bell announced to the people that the miracle was accomplished. The old women gave the key note, and sounds of joy and gladness filled the air--every face beamed with delight, and the people went away to their homes, praising their patron saint, and rejoicing in this fresh assurance of his continued protection.

As a mere matter of ceremony and picturesque parade, this was a very amusing scene, quite as splendid as any of the Pope's puppet-shows at the theatre of St. Peter's, and even better and more agreeably arranged. The churchmen of Naples understand something of picturesque effect; it took place near the twenty-fourth hour, just as the sun was setting, after a fine spring day. The partial darkness which began to come over the church, gave to the lights, which the processions bore, all their value, and the solemn step of the bare-footed monks, left us time to observe the expression of their countenances, as they passed before us in the twilight gloom. I made one phrenological observation, which accords so much with my theory of monkhood, that I could not help

remarking it to a friend. The organ of self-estimation was monstrously prominent, and in some instances, (especially amongst the begging and more austere orders,) it was discoverable to an excess that I have never seen in any other class of men. I happened to be present at a very favourable exhibition. The people had got hold of some prophecy, which threatened destruction to the city of Naples this year, and they hung in consequence with an increased interest on this miracle. Had the stuff shown any reluctance in running, they would all have been in despair; but it melted particularly soon, and this auspicious indication gave rise to the most extravagant joy.

The feast of Pentecost is again come. I went out to see the festa of the *Madonnadel Arco*: it was not so numerously attended this year, on account of the penance having been commenced for the observances of the *Anno Santo*, or Jubilee; but there were sufficient number of devotees to make the sight most distressing. There was one woman, who kept her tongue so steady to the ground that she seemed almost choked when she got up to the altar, and it was a long while before she could utter her requests, but when she did regain her speech, she made amends for her long silence. She held by the railing that surrounds the *Madonna*, and invoked her aid with shrill and piercing shrieks, that continued for a quarter of an hour, and ebbed the blood to hear them. One family brought up a poor deformed child, and by their way of presenting him to the *Madonna*, they seemed to have the most confident hope that a miracle would be worked in his favour. No miracle was, however, effected. How the faith of these poor people is kept up in the wonder-working power of this *Madonna*, I cannot conceive. There were two fat well-fed priests sitting in the church, encouraging the exertions of the penitents, and receiving their tribute, which was presented in various shapes. One source of profit is a regular shop for the sale of prints of the Virgin, in the very centre of the church. These prints the people make into a sort of standard, which they decorate with bows and flowers, and carry home in triumph. The processions of the families returning home, when their penitence is over, dressed and decorated with Bacchapanian ornaments, is really a very pretty sight. I have made several sketches of it, and enriched my collection with many excellent subjects for pictures. The Neapolitans, with all their faults, are so remarkably good natured, and so ready to be pleased, that their festas are the prettiest things imaginable; their little gaieties are entered into with heart and spirit, and the whole scene gets an animation very dif-

ferent from the sullen contests and coarse riots of an English fair.

To make you well understand the nature of the miracle, which I described in the beginning of this letter, I should tell you the tradition respecting the blood in the bottle. When old Saint *Jannarius* was beheaded, his nurse, who got mingled in the crowd, and approached very near the place of execution, gathered up some of the blood of the saint, which she most sacredly preserved. From the moment she became possessed of this precious treasure, her house was distinguished from all other houses at *Patzzuoli*, the town where he was beheaded, and it soon spread abroad that she was under the immediate protection of some superior power. The people of Benevento, who had the body of the saint, hearing the wonderful stories that were told at *Patzzuoli*, were determined to put the thing to the proof, and they had the head of the saint conveyed there; supposing, (I do not know why,) that if the old woman's bottle really contained the saint's blood, some sympathy would be manifested when they were brought together. The event turned out as they expected: as soon as the head approached the bottle, the blood, which was before dry, began to bubble up with a lively joy, as much as to say, "how d'ye do?" A treasure like this was not to be allowed to remain in the cottage of an old woman. The city of Naples took possession of it, and to this precious possession the town owes its preservation from the destructive fires of *Vesuvius*. While alive, on one tremendous eruption of the mountain, the saint stopped, by his personal presence, a flood of burning lava, that was making its way to Naples, for which cause he was chosen patron of the city, and on which account prayers much longer and much more fervent are addressed to him than to any other saint in the calendar. You will perceive by this story, in what consists the cream of the joke, and why all the processions that I described to you take place before the bubbling miracle can be performed. The image of the saint has the real skull within it, and it is not till the blood is brought in contact with this skull, that the wonderful sympathy is displayed, which gives life to the inhabitants of Naples, and perpetually renewed assurance of saintly countenance and protection.

I have devoted more space than it may seem to deserve, to this precious piece of church juggle; but I do think it of consequence, that these things should be known. What are we to think of a church, that has recourse to such expedients to keep up its power over the minds of the people? And how cautious ought we to be of allowing any increase of power to a

body that lives, moves, and has its being in a lie.

They have some singular observances here with regard to death. The dead person is carried open on a bier to the church, dressed up in his robes of life, his face painted, and on some occasions, a bunch of flowers in his hand; when it is necessary to bury the body immediately, a wax representation is substituted instead of the real person, but it is made so like death, that all the people seem willingly to deceive themselves into the belief, that it is so. Over this wax image the funeral service is performed, though the body may have been buried some days before. In cases of royal and elevated personages, the empty carriage of the deceased goes to the church, to inquire whether the person has any more need of it—and a formal message is brought by the priest in attendance to the coachman, to say, that he may go home, as his master chuses to remain in the church. In families of middle life, when a person is declared beyond hope, the relations leave him to the priests, and as soon as death takes place, they all quit the house. The body is carried off by strangers in masks to the church, and then to the out-skirts of the town, when it is delivered over to the men, who take it to the Campo Santo.

I understand there are two young Genevese clergymen here, and I am endeavouring to get acquainted with them. By a letter from Rome, which was intended to introduce them, I learn, it is their wish to try at something like religious instruction in this place; but how, and in what way they propose giving it, I am at a loss to conceive. When knavery and credulity divide the sway, and when it is the interest of the governors to rivet, rather than to unloose the fetters that bind human intellect, where shall an inch of ground be found for truth and honesty to take its stand upon. The Catholics are certainly most wise in so entirely shutting out the Bible from the people, and they do it in a most ingenious and effectual way. They publish a book, which may be found on every stall, called a History of the Bible, which satisfies the curiosity of the people on the events of Christianity, and prevents their inquiring farther. If you inquire for the Bible in the shops, this book is put into your hand, so that, like Macbeth's counsellors, "they keep their promises to your ears, and break them to your hopes." This is the soundest of policy. Every book is strictly prohibited that would have a chance of opening the people's eyes; and the newspapers are allowed to say nothing but the common-places of the theatre and the court.

My curiosity was excited the other day,

by a fire in the streets, on which I saw much good and valuable furniture heaped and consumed. The by-standers told me, it was the household furniture of a man who had died of consumption. This is the custom of the place. Should they burn the goods of every one who dies of consumption in England and Scotland, it would bring something into the pockets of the upholsterers.

LETTER OF THE KING OF PRUSSIA TO  
THE DUCHESS OF ANHALT COETHEN,  
ON HER CHANGE OF RELIGION.

A letter, written by the King of Prussia to the Duchess of Anhalt Coethen, on her renouncing the Protestant and embracing the Catholic religion, has for some time been a subject of general interest in the North of Germany, and its publication has been looked forward to with much anxiety by the public. An attempt was made to gratify this desire, by the insertion of an extract in a work entitled, "Wherefore do we call ourselves Protestants? by Julius Frey." This extract, which was very incorrect, appeared to have been drawn up from the imperfect recollections of some person who had perused his Prussian Majesty's letter, or a copy of it; and on account of its inaccuracy, it was publicly disavowed. In the meantime Professor Krug, of Leipsic, obtained a genuine transcript of the original royal epistle, which he printed and circulated, and of which we give a translation. The Duchess of Anhalt Coethen, to whom the letter is addressed, is a natural daughter of Frederick William II. by the Countess of Ingerheim; and her apostasy appears to have been the more regretted by the present King, from an apprehension that the relationship of the Duchess to him would give countenance to a suspicion which had existed of his being favourably disposed towards popery. While, however, it is satisfactory to observe so much zeal for the Protestant faith displayed by so powerful a personage as the King of Prussia, it ought not to be forgotten, that in his dominions Catholics are not excluded from official situations, and that no danger to the state is apprehended from their admissibility to the highest public trusts. The following is the letter in question:—

"Berlin, —, 1826.

"I cannot describe to you the very astounding and painful impression that your letter, confirming the previously circulated report (which I regarded as a fable) of you, and the Duke having become converts to the Catholic religion, has made and indelibly fixed upon me. For who is

this world could ever have anticipated such a thing? Speaking according to the sincere feeling and conviction of my heart, and in compliance with the duty which conscience dictates, I must plainly tell you, that in my judgment a more unfortunate and sinful resolution could not have been adopted than that you have just carried into effect. Had you confided to me, when I was in Paris, the slightest hint of your intention, I should, in the most earnest and solemn manner, have conjured you, by every thing you hold most sacred, to abandon a design, the execution of which tends to place me personally in a very disagreeable situation. For even I (wherefore I know not) have been suspected of an inclination to Catholicism; though, on the contrary, I have always had, and must ever retain, an unfavourable opinion of that church, on account of the multitude of her anti-scriptural doctrines. It is now, however, highly probable that this notion respecting me will be revived, and that it will be believed that I was aware of the whole affair, and had an understanding with you in it.

“But how could you preserve so complete a silence on this transaction, especially when, in your letter, you thus express yourself respecting me—‘That person for whom I have ever been accustomed to experience in my heart the united feeling of filial and fraternal love?’ Now, can any one believe that a father, or a brother, would, as a matter of course, approve of his daughter or sister becoming a Catholic—that is to say, taking the most momentous step a human being can take, without any previous consultation with him? Certainly not! Yet you would appear to have acted on this supposition—and why? Because you had reason to expect on my part a prohibition against the awful and dangerous proceeding on which you were resolved. You have, however, accomplished your purpose—you have rashly bounded over the immense chasm which separates the two religions—you have renounced the faith of your relations, the faith in which you were born, nursed, and educated. May God be merciful to you!

“For my own part, I can only, from the bottom of my heart, lament and deplore the gross error, the delusion into which you have fallen. Assuredly, O, most assuredly, you would have been safe from all risk of committing this dreadful act, had you, instead of giving your mind to the polemical writings of either Protestants or Catholics, read with care and attention your Bible, and in particular the New Testament. This is what I have done; for at a period of controversy some years ago I endeavoured to make myself intimately acquainted with the peculiar grounds on which both religions rest, and

for this purpose I applied myself assiduously to the Bible, and sought therein the doctrines taught by Christ and his Apostles. This investigation led me to quite the contrary conclusion to that at which you have arrived; for since then I have been more satisfied in my mind, and more than ever penetrated with the truth of the old evangelic system, as established by the Reformation and Luther, and by contemporaneous, or at least recently posterior systematic writings, in particular the *Augsburgh Confession*, which, next to the Holy Scriptures, forms the foundation of the Evangelical Creed. This most strictly corresponds with the religion of Jesus Christ, as delivered to us by the Apostles themselves, and by the Fathers of the Church in the first ages of Christianity, before a popedom existed. It was far from the intention of Luther to found a new religion. His only object was to purify the faith from the base alloy and dross which had been introduced into it by popery, and which had accumulated to such an extent, that more value was placed on this impure mass than on the genuine doctrine, which lay buried and almost annihilated under it. I did not hesitate to examine Catholic Missals and Catholic Catechisms, which I not only perused, but studied. Against these I placed the old Evangelical Liturgies and service books of the first half of the 16th century (that is, of the time of the Reformation), compared them with each other, and thus again recognized the perfect accordance of the evangelical doctrines with the religion of Christ, and, on the contrary, the decided departure therefrom of the Catholic doctrines in many cardinal points. Nevertheless, there is much valuable matter in the Catholic missals; but every thing good in them, Luther, or the authors of the Evangelic Liturgies, who laboured in his name, acknowledged and retained. Since then, however, the men of modern theories have ventured to undervalue all this, and to treat the question as insignificant. But the pure evangelic doctrine still remains untouched, and may easily be found by those who do not begrudge the labour of seeking for it; as, in fine, has lately been done, the investigation having given birth to a renovation of the ancient Evangelic Prayer Book, of which, in its details, you probably know as little as you do of the old Liturgies of the time of the Reformation, the *Augsburgh Confession*, and other writings of the same kind.

“This language will perhaps appear rude and unkind to you. It is probable, also, that it is not what you expected; for, according to what you state in your letter, you were confident that I could not in my heart blame your conduct, as what you had done was the result of mature



consideration. But, be this as it may, I can view the matter no otherwise than I have done. I speak as my heart dictates—good or ill it must come out. If I be wrong, may God pardon me! May God also be with you, and forgive you, if your conviction lead you into error. For what is conviction, if it do not correspond with the word of God recorded in the Holy Scripture? Nothing but deception and delusion!

"Every where this affair excites extraordinary interest, and is rigidly canvassed, although as yet the absolute certainty of the fact is not generally known. Do not, therefore, allow yourself to be deceived respecting the friendly reception, which, as you say, you in some measure experienced on your return at Coethen, and which, as we afterwards learned, was marked by a most unpropitious event.\* The honest, worthy people of Anhalt cannot fail to disapprove, as indeed they ought, the step which their Princess has taken; and what is more, it will mortify them severely, though like faithful vassals they may not give to the vexation they feel an expression sufficiently audible to reach your ears.

"I cannot close my letter without expressing my sincere regret that I should be placed in the painful situation of saying so many unpleasant things to you. At the same time I must add the request, that you will communicate this letter to the Duke, Ingerheim, and Brandenburg, that they may know my sentiments on this subject.

"FREDERICK WILLIAM."

#### DISBURSEMENTS TO THE EXILED SWISS MINISTERS.

*Account of the Distribution of the Sums collected by the beneficence of British Christians, for their Brethren of the Canton of Vaud, suffering in the cause of Truth and Religious Liberty.*

French France.

1825, Nov. 25. No. 2.—See Congregational Magazine, p. 51, of this volume. . . . 500

No. 3.—P. 52, ib. . . . 500

1826, Jan. 4.—To Madame Juvet, the widow of (No. 1, p. 51.) M. Henri Juvet, with two young children. This excellent man died of a consumption, apparently brought on by the barbarous treatment which he endured from his persecutors. See p. 108 of this vol. The Protestant ministers and others at Nismes,

shewed to him and his family the most tender kindness, and have (as we hear) erected a monument to his memory. . . . 1000

March 18. No. 4.—The minister to whom this was voted, (p. 53,) declined to accept it. It was, therefore, transferred to another, (see p. 164) whose losses and sufferings have been great, though he has not been actually banished. . . . 500

March 20. No. 5.—An occasional preacher, banished for ten years from Neuchâtel, for having held a religious meeting at his house, in which the Lord's Supper was administered by an ordained minister. This was by the operation of a very old law, revived for the occasion. . . . 250

April 5. No. 6.—A lady, banished for attending and promoting religious meetings. . . . 100

April 13. No. 7.—A minister, or probably a private person, (as our letters merely give his name,) recommended by strictly faithful and judicious friends at Geneva, and approved by the Paris Committee. . . . 200

April 14. No. 8.—In the same circumstances. . . . 200

April 26. No. 9.—A young minister, banished for eighteen months, besides a forfeiture of 54 louis. . . . 500

May 3. No. 10.—Another young minister, banished for eighteen months. . . . 500

No. 11.—A tradesman and secretary of a commune, banished for two years: thus deprived of his civil office, and his business greatly injured, if not quite ruined. . . . 500

Placed at the disposal of a well qualified minister in Switzerland, for distribution among a number of pious and poor persons in the Canton of Vaud, who have suffered in various ways very severely. . . . 500

Placed, for the same discretionary application in the Canton of Vaud, in the hands of two gentlemen at Geneva, men of business. . . . 250

#### OPENING OF THE NEW CHURCH AT HAMBURG.

On Sunday, July 16, 1826, the English reformed church in *Hamburg*, was opened for divine service. On the long-expected occasion, the Rev. Dr. Raffles preached to large congregations in the morning and evening, and owing to the Rev. Mr. Waterhouse, of Dewsbury, being by domestic afflictions prevented from taking the part he had engaged, Mr. Matthews preached in the afternoon. A dedicatory address was delivered in the morning by Dr. Raffles, previously to his sermon, which was founded on Ps. xlii. 4. The discourse in the afternoon was from

\* This is an allusion to the breaking down of the iron-bridge by which a great number of the inhabitants lost their lives.



1 Chron. xvi. 29; in the evening from 1 Tim. i. 11. There were present a deputation from the Senate, other public officers of the State, some of the City clergymen, as well as a considerable number of British and other seamen in the gallery, which contains 150 seats, and is set apart for their accommodation permanently. After the services, collections were made to the amount of £85. Under the same roof with the chapel, is built a house for the minister; the ground was generously granted by the Senate of Hamburg. The Directors take this public opportunity of returning their most sincere and affectionate thanks to their many friends of various denominations of Christians in England and Scotland, for their liberal assistance to the building of this house of God.

#### PROCEEDINGS OF THE CONGREGATIONAL UNION OF SCOTLAND.

We have received the 14th Report of this very interesting Society, from which it appears they have been enabled to assist twenty poor churches with grants of sums from £5. to £21. each—to aid fifteen pastors and preachers in propagating the Gospel in the Gaelic tongue—to maintain missions to the Orkney and Shetland Isles, besides several extensive itinerances in other desolate parts of Scotland.

We regret we cannot present our readers with extensive quotations. The following extract cannot fail to interest.

"It has frequently been remarked, that if the Gospel is to be published in the Highlands, such as publish it must be supported by those in the Lowlands who know its value. For such is the want of circulation of money among them, such the real poverty of many, and such the scattered state of the Gaelic population, that they can do, or will do next to nothing in the way of contributing for religious purposes. Certainly, with regard to many, they are absolutely without the power. One of our brethren, in giving some account of an island where he had been preaching last summer, and the utter inability of the people even to purchase the Scriptures, says—'There are hundreds of people in this island who have not a bed to lie upon, but lean upon a stone or a turf in their clothes by the fire all night.' But our countrymen in these quarters, however poor, have immortal souls, and are in guilt and exposed to condemnation. How appalling then the thought of their dying without a knowledge of salvation! Nor would it be easy to fix on a sphere of labour more encouraging, as well as more necessitous, than that of the Gaelic population of Scotland, comprising the number of about 400,000; respecting whom it has been often stated,

comparatively few can read; and many of whom reside twenty, or even thirty or forty miles distant from their parish churches; while, in the most destitute districts, there are no dissenting places of worship of any denomination. Add to all this, the anxiety of the people to hear the Gospel. One of our brethren who spent some months last summer in one of the Western Isles, says, 'I never witnessed such eagerness to hear the Gospel as was manifested by the people there, some of whom travelled thirty miles to enjoy the preaching of the word on the Sabbath. I saw on one occasion above 500 hearers sitting for nearly three hours upon the rocks by the sea-side, under a heavy fall of rain, without the least symptoms of weariness. On the Sabbath, when we were at S—, 1,400 people assembled by eleven o'clock on the preaching green: from three to four hundred of them, who had come from a considerable distance, kept their place on the green, from that hour till eight o'clock at night, that they might hear all the three sermons: they never left the place during the intervals, but kept together reading (such as could read) or conversing on what they had heard.'"

#### ACADEMY AT IDLE, YORKSHIRE.

This Seminary, which has lately received the designation of "Airedale Independent College," continues to rise in importance and usefulness, and to be distinguished by its increasing prosperity. The annual examination, which generally in prospect appears so formidable to the youthful inmates of our literary and theological establishments, took place at the Academy House, on Tuesday, June 20th. The students read,

In *Latin*, a passage of Cæsar, Sallust's Description of Ancient Rome, Cicero's Statement of the Doctrines of the Stoics, in his Oration for Murena, and part of his Oration for Archias; Virgil's Account of the Death of Priam, and his Delineation of the System of Nature, *Æneid*, Lib. 6; an Ode of Horace; a Speech of Hanno's to the Carthaginian Senate, Livy, Lib. 21; and part of Juvenal's 13th Satire.

In *Greek*, one of Lucian's Dialogues; two passages in the First Book of Xenophon's *Cyropædia*, Homer's *Iliad*, Lib. 1, 304—350, and Lib. 3, 161—224; and the Description of the Ancient Greeks given by Thucydides, in the Introduction of his History.

In *Hebrew*, Gen. chap. ix.; Exod. chap. xi.; Isa. chap. xl.; and in *Chaldee*, part of the 2d chapter of Daniel.

The talents which they discovered in the course of their examination, gave promise of future distinction in the stations they may be called to occupy in after life.

Through the past year, the usual attention has been paid to Philology, Belles Lettres, the composition of sermons, and other academical studies.

The next day after the examination, the friends of the Institution assembled in the adjoining chapel; but it being the day appointed for the election of four Members of Parliament for Yorkshire, the numbers were not so great as on former Anniversaries. Mr. Scott having prayed, four of the students delivered Essays. Mr. Redmayne, on Human Depravity; Mr. Armstrong, on the Condescension of Christ; Mr. Massey, on the Practical Influence of Christianity; and Mr. Hunter, on the Mysteries of Providence. When these Essays were concluded, Mr. Hudswell gave the students many important instructions for the regulation of their studies, and the direction of their conduct in future years. J. Holland, Esq. was then requested to preside; the report was read by the Tutor, and the business of the Academy was introduced; the discussions on which were in no ordinary degree gratifying to the audience. In the evening, Mr. Sutcliffe, of Ashton-under-Lyne, concluded the Anniversary with a judicious discourse.

The scale of this Institution has lately been enlarged, and the number of students increased; there are at present eighteen. This augmentation the exigencies of neighbouring congregations imperiously required. Within the distance of twenty miles from the Academy, there are at this time fourteen congregations in want of Ministers. Not long ago an unknown benefactor transmitted £50. to the Tutor, towards defraying the expenses of the enlargement, the receipt of which cannot be acknowledged through any private medium.

#### ORDINATIONS AND SETTLEMENTS.

March 15, the Rev. W. Vint, jun. from the Academy at Idle, was solemnly set apart to the pastoral care of the Independent church at St. Helen's, Lancashire. After Mr. Fox, of Bolton, had read select portions of Scripture, and prayed for the blessing of heaven on the services and engagements of the day, Dr. Raffles fully stated the principles of dissent, and proposed the usual questions; Mr. J. Toothill, of Rainford, offered up the ordination prayer; Mr. Vint, the father and tutor of the young minister, gave him a charge; and Mr. Charrier, then apparently in the full enjoyment of health, but in a few days after consigned to the silent grave, delivered a faithful discourse, enforcing with earnestness and particularity the duties incumbent on the church and congregation, arising from the connection they had formed and ratified. Mr. Sharp, the former minister, concluded with prayer.

At this place, Mr. Sharp, to the spiritual advantage of many, spent the whole of his ministry, extending over nearly half a century, and when the failure of his strength began to incapacitate him for the discharge of his ministerial duties, he resigned his charge. The place of worship had been erected in the year 1710, and was not in a dilapidated state, but when the people chose a new minister, they resolved to have also a new chapel, and for this purpose subscribed among themselves £1800. The old structure was then taken down, and a building of a modern construction commenced, which is not yet completed. Here the prospect of usefulness is cheering; the fields seem white unto harvest.

March 29th, the settlement of the Rev. David Dunkerley, over the church and congregation assembling in Ebenezer Chapel, Macclesfield, was publicly recognized. The Rev. G. Ryan, of Stockport, opened the service with reading the Scriptures and prayer; the Rev. J. Pridie, of Manchester, delivered the introductory discourse, and received the answers of the church and pastor to the usual questions; the Rev. W. Silvester, of Sandbach, implored the divine blessing on the union; the Rev. J. Adamson, of Charlesworth, gave the charge; and the Rev. Job Wilson, of Northwich, preached in the evening. The devotional parts were conducted by other ministers, and the whole of the services were well attended. The Rev. J. Pridie preached on the preceding evening.

April 25th, the Rev. John Harris, from Hoxton Academy, was ordained to the pastoral office over a congregation at Epsom, in Surry. Dr. Harris, his theological tutor, gave a scriptural view of the formation of a church, and asked the questions. Mr. Henry, of Tooting, offered the ordination prayer. Mr. Morison, of Brompton, gave the charge. Dr. Philip, from the Cape of Good Hope, addressed the congregation. Mr. Forster, of Blackburn, Mr. Maulden, of Chichester, and Mr. Woods, of Nuneaton, (who were Mr. Harris's fellow-students,) gave out the hymns.

The Dissenting interest at this place was in existence at the Revolution, in 1688; and the Rev. B. Rowe was the minister about that time. The Rev. Thomas Valentine came in 1700, and officiated for fifty-six years, when many respectable families attended. Three ministers succeeded him, but their names are not recorded; and, at length, from causes too remote to be traced, the interest became extinct. A gentleman, who lived near, and supposed to be one of the latest attendants, took possession of the chapel, and occupied it, for a length of time, as a depot for the produce of his grounds. At

one time, some attempt was made by a person in London to obtain the use of the place for public worship; but the effort proved ineffectual. At a future period, a gentleman, who then resided in Epsom, made application, and succeeded, first by obtaining a lease, and afterwards by purchase. The chapel was then repaired, at an expense of £400., and was opened in July, 1805, when sermons were preached by the Rev. George Clayton, and the late Rev. James Dore. But, notwithstanding this favourable commencement, very little attention was excited, and no stated minister was obtained, till the late Rev. John Atkinson, formerly one of the tutors at Hoxton Academy, came to preside over a Classical School in Epsom, which afforded him an opportunity of occupying the pulpit. Still the congregation was small; and, after his removal, the cause was left without any effective management, and without any suitable supplies. In this deplorable state it would most probably have continued, had not a kind Providence excited a desire in the minds of some friends in Epsom, that the chapel should be placed on a respectable foundation; hoping that a more general attention would be excited to attend on the worship of God. These good people proved their sincerity, by the offer of £100. towards a new roof, and other repairs, which led to the accomplishment of the object, at a cost of £500. The chapel was re-opened in December, 1824, by the Rev. George Clayton, and the Rev. James Stratton, and has been regularly and acceptably supplied from Hoxton Academy, which has led to the present settlement of Mr. John Harris. Thus that prediction is fulfilled, "They shall build the old wastes; they shall repair the desolations of many generations."

On the 26th of April last, Mr. S. Blair, was set apart to the pastoral office, over the Independent church in Guisborough, Yorkshire. The Rev. D. T. Carson, of Preston, Lancashire, delivered the introductory discourse, and asked the questions; the Rev. A. Carnson, of Cotherstone, offered the ordination prayer; the Rev. J. Jackson, of Green Hamerton, gave the charge; and the Rev. G. Croft, of Pickering, preached to the people. The devotional services were conducted by the Rev. Messrs. Hinners, of Stokesley, Benson, of Northallerton, Pemble, of Stockton, and others. In the evening the Rev. J. Parsons, of York, preached in the Methodist Chapel, which was kindly lent to accommodate the overflowing congregation.

On Wednesday, July 19th, the Rev. J. Robinson, late of Middlewich, Cheshire, was publicly recognized as pastor of the Independent church, assembling in South Street Meeting-house, Manningtree, Essex.

The Rev. G. Pearce, from Debenham, commenced the services by reading the Scriptures and prayer; the Rev. A. Wells, from Coggeshall, delivered the introductory discourse; the Rev. J. Savill, from Colchester, offered up the prayer, imploring the divine blessing on the union, and the Rev. J. Bennett, D.D. from Rotherham, gave the address to the minister; and his charge; the Rev. J. Herrick, from Colchester, preached in the evening. The Rev. Messrs. Steer, Ashton, Muscutt, and Carlile took parts in the services.

On Wednesday, July 19, the Rev. John Blackie was ordained to the pastoral office, at Bungay, Suffolk. The Rev. Robert Shuttlebottom commenced the services of the day with prayer and reading the Scriptures; Rev. W. Ward, of Stowmarket, delivered the introductory discourse, and asked the questions; Rev. R. Ritchie, of Wrentham, in behalf of the church, briefly stated the circumstances which led to Mr. B.'s settlement; Rev. J. Sloper, of Beccles, offered the ordination prayer; Rev. Thomas Morell, Theological Tutor of Wymondley College, delivered the charge, founded on 2 Tim. ii. 15. "Thereby to shew thyself approved unto God;" Rev. W. Hull, Classical Tutor, preached a sermon to the people from 1 Thess. v. 12, 13; and the Rev. Edward Hickman, of Denton, concluded with prayer. In the evening, the Rev. M. Innes, of Norwich, preached from Prov. xi. 30, (latter clause,) and the Rev. Messrs. Drain, of Guestwick, and Nottage, of Roston, engaged in the devotional service.

August 1, 1826, the Rev. G. Redford, M.A. late of Uxbridge, Middlesex, was publicly recognized as the pastor of the Congregational Church, in Angel Street, Worcester. The Rev. Mr. Waters, of Pershore, commenced the service by prayer and reading the Scriptures; the Rev. J. Burder, of Stroud, delivered a discourse on the nature of a Christian church; the Rev. Mr. Dawson, of Dudley, asked the usual questions; Rev. A. Redford, of Windsor, offered up prayer for the minister and people; the Rev. J. Cooke, of Maidenhead, addressed the pastor from Ps. cxxxiv. 3; the Rev. J. A. James, of Birmingham, preached to the church and congregation from Ephes. iv. 3 to 6 verse; the Rev. Mr. Coles, of Boreton, concluded the service with prayer: Messrs. Davies, of Stourbridge, and Freeman, of Kidderminster, gave out the hymns.

The ordination of Mr. Miall, late of Hoxton Academy, as pastor of the church at Framlingham, Suffolk, took place on Wednesday, the 2d of August. Rev. Mr. Sloper, of Beccles, commenced the services of the day by reading the Scriptures and prayer; Rev. Mr. Ward, of Stowmarket, explained the nature of a gospel church, and proposed the questions;

Rev. Mr. Atkinson, of Ipswich, offered the ordination prayer, accompanied by imposition of hands. Rev. W. Harris, LL.D. gave the charge from Coloss. iv. 17. "And say to Archippus," &c.; Rev. Mr. Alexander, of Norwich, addressed the people from 3 John v. 4. "I have no greater joy," &c.; and Rev. Mr. Pearce, of Debenham, concluded by prayer.

## NOTICES.

*Opening of Highbury College.*

We are requested to announce, that the opening of the new College at Highbury Park, for the use of the Academical Institution, removed from Hoxton, will take place on Tuesday morning, Sept. 5, at 12 o'clock precisely. The following order of service will be observed: the Rev. Thomas Morell, Resident Tutor of Wymondley Academy, will offer an introductory prayer; the Rev. H. F. Burder, M.A. will deliver an address illustrative of the objects and progress of the Institution; the Rev. J. P. Smith, D.D. Theological Tutor of Homerton College, will

present special prayer for the divine blessing on the Institution; the Rev. W. Harris, LL.D. will deliver an Address on the spirit and views in which College Duties should be prosecuted; and the Rev. G. Collison, Tutor of the Hackney Academy, will close the service in prayer. The Subscribers and Friends will afterwards dine together at Highbury Barn Tavern.—The Annual Meeting of the Subscribers and Friends will be held on the following evening, Wednesday, Sept. 6th, at the London Tavern, Bishopsgate Street when the Report of the Committee for the past year, will be presented, and the other business transacted. The Chair will be taken at Half-past Six o'clock precisely.

*Hoxton Association.*

The ministers formerly educated at Hoxton Academy, will hold their Annual Meeting at Highbury College, on Wednesday, the 6th of Sept. at Ten o'clock: the Rev. Thomas James will read an essay on that occasion.

## ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

COMMUNICATIONS have been received during the past month from the Rev. J. Robinson—Dr. J. P. Smith—J. Blackie—W. Vint—G. Redford—J. G. Miall—J. Gawthorn.

Also from Messrs. H. Rogers—Ellerby—Cedman.

Our friend H. I. will perceive we have made some use of his communication.

We trust our esteemed friend at Ryde will excuse the omission of his well-written article, which, however, if published, would bring us in contact with parties whom we highly regard, and would not readily offend. The volume to which he refers will shortly occupy some pages of our review department.

We can assure Cedman, that it is not our wish to bring the matter to which he refers before the public; but knowing what we do of the feelings of some of the best friends of that Society upon the question, we thought it right to make the passing remarks to which he replies. Were we to publish his letter, we should expose him to our readers to a lengthy controversy, which we are truly anxious on all subjects to avoid.

A letter has been received from a Correspondent at Islington, complaining of some recent arrangements at the "Monthly Meetings." We advise the writer to obtain accurate information on the subject from the Minister, on whom we presume he attends. We are persuaded, that that gentleman will effectually expurgate his mind from the erroneous impressions he has received;—if he be willing to undergo the necessary process.

S. is received; but we fear the ordinary Week-evening Lectures cannot be so managed, as to suit the convenience of mechanics, and the regular attendants on such occasions.

A. B. will be attended to; but not till the work referred to has been re-consulted. We suspect our correspondent has not done justice to the able and generally impartial writer on whom he has animadverted.

Our "Original Poetry" is complained of by some, as not sufficiently original! Alas! numerous as rhymists and poetasters are, there are few poets after all; though we honestly think some of the genuine order have honoured us with their communications. It is a misfortune, both to writers and their readers, that so many are mistaken on this subject. Unluckily the readers are the first to find out the error.

The insertion of "the first attempt at blank verse," by J. B. S. which, by the way, we would gravely advise should be his last, would, certainly, not increase the reputation of that department, and it is therefore left, as directed, at our Publisher's.

We would advise our fair friend, Eliza T.—, to regard greater precision of thought, and more accuracy of versification, as a few careless lines in her last favour compel us to decline its publication.

The Article on Cruelty to Animals in our next.

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*J. W. D. S. Sever del. &c.*

GARDEN FRONT OF

**HIGHBURY COLLEGE, MIDDLESEX.**

*Pub. Oct. 1818. for the Congregational Sing. by D. J. Hildreth. St. Pauls Church. Ward. London.*